



Antaryaami Bhagawadrupa chintana...

(Adhika maasa prayukta)



uttamaḥ puruṣhas tv anyaḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaajo Vijayate
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With Sri Hari-Vaayu-GuruRaAyara anugraha/prerana during the recently concluded Adhika maasa had an opportunity to perform yatha-shakti /yatha-yogyata/yatha-prerana, likhita seva of Anantakalyanaguna paripoorna Sri Purushottama naamaka Paramatma on the topic...

➤ **Antaryaami (Bhagawadrupa) chintana...**

(Adhika maasa prayukta...)

Relevant posts (#33) have been shared in my Timeline/Page as well in some of the groups/forums. Though not scholarly they are widely accepted by the devout community and some of the positive feedback received and their views; summary is...

“Marathon work all 33 days; effort-idea should have started in mind last Adhika Maasa. Lasting work in modern times; Great work of educating the novices as well as refreshing the others practicing Vedic acharanas; your wonderful narration of Adhikamasa adhidevathaas and related information was really excellent; thank you verymuch for enriching our spirituality.

Every article is informative; really we are all blessed reading your novices...please give more information like this; Great work to post articles every day and explain the Supreme Lord's unmatched attributes with very valuable and knowledgeable information on Srihari Sarvotthamathva. Extremely happy to read your articles and eagerly waiting for PDF file of #33 Adhikamasa Srihari Avatars;”

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<https://www.bhargavasarma.blogspot.com>

My sincere thanks to all those who have read my posts and for their inspiring remarks that motivates me to add in future more topics for novice understanding.

Within the limitations of my knowledge and understanding, I have made a sincere and novice attempt to explain in simple language gunotkarsha/manana/chintana/anusandhana of not only #33 antaryaami bhagawad rupas related to Adhika maasa but also in the process covered some other important attributes of Lord Vishnu apart from highlighting briefly the significance and anusandhana of nomenclatures of Dwadasa-Adityas and some of the Ekadasa Rudras with Hari Sarvottama. I am sure scholars would forgive me for any mistakes and provide necessary corrections and inputs.

Here is a consolidation of the same in a PDF format (freely downloadable) for easy reference. I am sure the contents would be useful to the novice in understanding the glory of Hari Sarvottama Lord Vishnu. It is useful not only during Adhikamaasa but also for daily mananana/chintana of Paramatma. Earlier uploaded a comprehensive PDF file (Link given below) on the related topic...

➤  **ADHIKA MAASA VIDHI (18.09.2020).pdf**
(<https://drive.google.com/file/d/1JLybs7junlEUJIL0bUolqEtAVKIPIiK8/view?usp=sharing>)

nArAyaNAya paripUrNaguNArNavAya
vishvodayasthithilayonniyatipradAya |
j~nAnapradAya vibudhAsurasaukhyaduHkha
satkAraNAya vitatAya namo namaste ||

nAhAm kArtA hAriH kArtA

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Antaryaami Bhagawadrupa chintana

(Adhika maasa prayukta...)

Introduction...

Generally we keep hearing the term Adhika Masam once in every two/three years. In our Lunar calendar we have only 12 months starting from Chaithra Masam and ending with Phalguna Maasam.

Similarly; in a solar calendar starting from Mesha Masam to Meena Masam and in a civil calendar January to December. When such is the case,

- What is Adhika Masam? Why is it? When does it occur?
- What is its significance? Whom to worship?

Let us try to understand its concept and technicalities before we comprehend on Antaryaami Bhagawadrupa chintana.

WHAT IS ADHIKA MAASAM? WHAT IS ITS CONCEPT?

Literally Adhika means additional, extra and Masa means a month. Adhika Maasa means an extra month. We would have observed that in Western Calendar there is a concept called Leap Year which occurs once in every four years when we find an extra day is added to the month of February and that calendar year will have 366 days instead of regular 365 days.

Something similar to that, we find in Hindu Almanac a (time) compensation of one month is made to adjust the time movement and to make necessary corrections to the calendars

we follow. This is something in vogue and followed in Hindu religion since time immemorial initiated by our ancient seers with their vision and forethought.

Generally we find only one new moon (Amavasya) and one full moon (Pournami) in a Luni - Solar month.

If in any Solar month two new moons occurs (which normally does not), then both the Lunar months will have to be reckoned.

When there are two new moons one at the commencement and other at the end of a Solar month then two lunar months would be originating in the same solar month. Both the Lunar months will have to bear the same name.

Then the Lunar month that begins from the first new moon is deemed as an extra month. This is called Adhika Masa or Malamasa.

The Lunar month beginning from the second New Moon is called as the real or pure and is referred to as Nija Masa or Suddha Masa with both the months bearing the same name.

Precisely, an Adhika Maasam occurs when there are two New Moons in a Solar Month and there will be no Sun's transit or Sankramana in that Lunar month.

Adhika MaAsa ((Intercalary month) is also known as >
"Malimlucha MaAsa"

असंक्रान्तिमासोऽधिमासः स्फुटः स्याद द्विसंक्रान्तिमासः क्षयाख्यः कदाचित्

Meaning: The month that does not carry Surya Sankranti is called Adhik maasa and the month carrying two Sankrantis is called Kshayamasa.

“Asankraanta Maasa” the month in which there will be no Sun's Transit (Sankramana/Sankranthi)

In such a situation we find Sun transit or Sankramana happening just before and just after the Adhika Maasam.

A Lunar month with no Sun transit or Sankramana is referred to as Adhika Maasam or Mala Maasam.

In other words an Adhika Maasam is a Lunar month during which there will be no Surya Sankramana or solar transit.

Therefore, when Adhika maasam occurs, Sun's stay in a particular zodiac sign will be slightly longer than the duration of that Lunar month.

Sun and Moon are called Luminaries which are visible in our day to day life. Their phases viz... Full Moon (Pournami) and New Moon (Amavasya) helped our ancient seers to establish a suitable time division of Lunar Month on which our religious calendar (Almanac) is based.

Lunar month commonly observed in our Lunar Calendar is known as Amaanta starting from the end moment of New Moon (Amavasya) to the end moment of the next New Moon.

A Lunar month is a period starting from Sukla Prathama (Paadyami) and ending with Krishna (Bahula) Amavasya.

Similarly another noticeable feature was the occurrence and recurrence of seasons known as Ruthus.

These phenomena made our seers to notice the obvious movement of the Luminaries on a clear cut path known as zodiac that is divided into twelve signs or Raasis.

Movement of Sun from one sign to the other in the zodiac is reckoned as Sankranthi or Sankramana. The period between two Sankrantis (transit of Sun from one sign or raasi to the other) is taken as Soura or a Solar month. One complete cycle of Sun around the zodiac starting from Aries and ending with Pisces is known as a Solar year.

Since Vedic times our ancient seers are perhaps the pioneers to combine successfully the solar calendar into the lunar one and take it as a Luni – solar calendar so that it can be used for both religious/spiritual and social purposes.

➤ **Technicalities of Adhika Maasa...**

It was found by our ancient seers that a Lunar month will have duration of 29 days 12 hours and 44 minutes that add up to 354 days and 9 hours in a year, falling short of the solar year of 365 days by about 11 days (approx).

Accumulation of this difference of more than 30 days in a span of three years results in sliding of a Lunar month in relation to solar calendar.

Such progressive recession of Lunar months leads to disparity in the celebration of festivals and the seasons they occur which are dependent on Solar Calendar.

Therefore in order to synchronize the Lunar months with Luni-Solar calendar and to keep pace with the seasons, our ancient seers have formulated a concept or technique of restraining Lunar months and devised an inter-calary month for the Lunar Calendar.

Thus, as and when there is an accumulation of recession by about 30 days, a Lunar month is added to the year.

This extra month known as Adhika Masam occurs at regular intervals of 32/33 solar months (32M - 16D - 04Gh) to maintain the balance between Solar and Lunar Calendars.

dvaatrimshadbhi: gatai: maasai: dinai: ShOdashabhistatha|
GaTikaanaaM chatuShkENa patatyadhikamaasaka: ||

ದ್ವಾತ್ರಿಂಶದ್ಭಿಃ ಗತೈಃ ಮಾಸೈಃ ದಿನೈಃ ಷೋಡಶಭಿಃ ಸ್ತಥಾ |

ಘಟಿಕಾನಾಂ ಚತುಷ್ಕೇಣ ಪತತ್ಯಧಿಕಮಾಸಕಃ ||

द्वात्रिंशद्भिः गतैः मासैः दिनैः षोडशभिस्तथा।

घटिकानां चतुष्केण पतत्यधिकमासकः ॥

Though theoretically occurrence of Adhika Masam as per its arithmetic is assumed as once in every 32 or 33 months, in practice, its incidence before or later than the scheduled time cannot be ruled out.

This is due to the variations in the velocity of the movement of Sun and Moon across the zodiac which keeps fluctuating.

Thus it can be seen that an inter-calary month (Adhika Masa) occurs once in two/three years in normal course.

Generally, Adhika Masa occurs in the period from Chaithra to Aaswayuja the first seven months of the Hindu Lunar Calendar.

Adhikamaaasa is visishta parvakaala (Adhikasya Adhika Phalam – Adhika Maasam) the significance and merits of which is said to have been mentioned in Puranas like Padma Purana, Skanda Purana, BruhanNaradiya Purana, Bhavishyottara Purana etc.

➤ Whom to worship during AdHika MaAsa?

Ashta Vasus (8) + Ekaadas Rudraas (11) + Dwaadasaadityaas (12) + Prajaapathi (1) + Vashatkaara (1); (total #33) together are the Presiding Deities of Adhika Maasam with Lord Sri Hari in the name of Purushottama being the governing Lord.

(Antharyaami Roopa of Lord Vishnu given in brackets)

➡ ASHTA-VASUS..

1. DrONa (VishNu) 2. Dhruva (Jishnu) 3. Dosha (MahavishNu) 4. Arka (Hari) 5. Agni (Krishna) 6. Dyu (Adhokshaja) 7. PraaNa (Kesava) 8. Vibhavasv (Madhava)

➡ EKAADASA RUDRAS...

9. Bheema (Raama) 10. Raivata (Achyuta) 11. Oja (Purushottama) 12. Ajaikapaad (Govinda) 13. Mahaan (Vamana) 14. Bahuroopa (ShriIsha) 15. Bhava (SrIkanTa) 16. Vaamadeva (Viswasaakashi) 17. Ugra (NaaraayaNa) 18. VruShaakapi (Madhuripu) 19. Ahirbudhni (Aniruddha)

➡ DWAADASA AADITYAS...

20. Vivaswaan (Trivikrama) 21. Aryamaa (VaasudEva) 22. Poosha (JagadyOni) 23. tvaShTru (AnaMta) 24. Savitru (Sheshasaayi) 25. Bhaga (SankarshaNa) 26. Dhaatru (Pradyumna) 27. Parjanya (Daityaari) 28. VaruNa (VishvatOmukha) 29. Mithra (Janardhana) 30. Shakra (Dharaavaasa) 31. Urukrama (Daamodara)

32. Prajapathi (Agardhana) 33. Vashatkara (ShrIpathi)

Lord Vishnu is Niyaamaka of the Universe; the divine law maker and law giver; He is the great ruler; ordainer; governing lord and presiding deity of the eternal Time; Kaala Niyaamaka; He is Sarva Niyaamaka;

If Lord Vishnu is the Time (Kaalo~`smi Loka....); Time is Lord Vishnu and Time is everything then, Maasa which is a component of Time can be reckoned as Lord Vishnu.

When Lord Vishnu is Kaala Niyaamaka; it is obvious that He becomes the Maasa Niyaamaka the presiding deity/governing lord of Maasa known in different names for different months.

Whether it is Adhika Maasa or Chatur Maasa or Dhanur Maasa or any other Maasa or any other religious/spiritual activity; the one and the only one to be worshipped always is Lord Vishnu the Hari Sarvottama the antaryaami who is called with different names with proper Anusandhana/Taratamya along with His Parivaara Devatas...

Lord Vishnu the all pervading supreme God is the indweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him; He is the vital energy (Vasuretah) with golden lustre who is cause of origin of this universe;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedam jagannārāyaṇōdbhavam ||

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable and immovable have all originated from the Supreme God, Hari Sarvottama SriManNaAraAyana;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi !

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas...
all have emanated from the Primordial Supreme God
NAARAAYANA;

Adhika Maasa is the most sacred month dedicated to the most
sacred person Lord Vishnu who is the Maasa Niyaamaka
(Governing Lord) of Adhika maasam in the name Purushottama.
That's why Adhika Maasam is also referred as Purushottama
Maasa.

Names of the Supreme God Vishnu naama are not just names
alone, rather they are His qualities/attributes; one has to
understand them in proper perspective.

In the backdrop of the above, a humble attempt has been made
to bring out the glory/significance/anusandhana of 33 rupas' of
Lord Vishnu (Purushottama) as antaryaami of the presiding
deities of Adhika maasam.

➤ Antaryaami (Bhagawadrupa) chintana...

Vishnum jishnum mahaVishnum harim krishnam adhokshjam
Keshavam madhavam ramam achyutam purushotamam
Govindam vamanam srisham srikantham vishwasakshinanam
Narayanam madhuripum aniruddham trivikramam
Vasudevam jagadyonim anantam sheshashaayenam
Sankarshanam cha pradyumnam daityarim vishatomukam
Janardhanam dharavaasam damodhara maghardanam
Sripatim cha trayastrimshad uddishya pratinamabhihi...

➤ **VISHNU** (1/33)

[Antaryaami of **DRONA** naamaka Vasu devata]

Very first letter in the word Vishnu (V) stands for...

*VISHNU - VISWAM - VISWATHOMUKHA – VISWAMOORTHY;
VISVAMBHARA - VISWAYONI - VISWAKARMA – VISWAATMA;
VASHATKAARA etc;*

Vishnu means the one who is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location.

Literally the term VISHNU indicates the one Who is verily the Tallest God, tallest in stature, at the Summit, who expands/penetrates in manifold directions/ways;

Vishnu is the cosmic builder, the one who created different entities in the Universe and also the one who destroys everything at the time of deluge. He is Creator of the Universe, whose womb is the source of origin of the Universe, Brahmaadi Devatas and Jeevas.

He is the cause of the universe, directly responsible for creation of everything in the universe. There cannot be any other cause other than Vishnu for creation of the universe. He manifests himself first before creation of the universe.

He is beyond perception (**Adhokshajah**) through senses and beyond knowledge acquired through senses.

He is the protector of Vedas; the one who is eulogized by Vedas and the one who can be obtained by knowledge (Yatharthha Jnaana) of sacred scripts.

He is extolled in the world as well as in Vedas (sacred scripts) as the Supreme Being (Sarvottama). The very first sloka of Sri Vishnu Sahasranaama Stothram eulogizes Lord Vishnu as...

"Viswam-Vishnur-Vashatkaaro-Bhoota-Bhavya-Bhavat-Prabhuh..."

Vishnu is the one who dwells in all beings, present every where, the one who dwells in each and every element of this universe and everything dwells in Him.

He is the solitary unique soul (ParamaAtma) of outstanding excellence;

He is the mega spirit present in every being of the entire universe,

He is the Heart and soul of the universe and the only Aatman (soul) that existed in the beginning;

Vashatkarah means the one who possess divine and auspicious qualities like;

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

Lord Vishnu is free from all imperfections >nIrdhosha/doshadoora and possessor of auspicious, best and unlimited attributes >aNantakalyaAnaGuna paripoorna like...

jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence.

He is **Bhoota-Bhavya-Bhavat-Prabhuh** > Lord of the past; present and future.

He is **BHAGAVAN** (Bhagavantha) > the one who is worthy of worship, holy, divine, venerable, the Supreme God - Hari Sarvottama.

Aakaasa (sky/ether); Vaayu (air); Jala (water); Agni (tejas/fire); and

Pruthvi (earth); collectively known as Panchamaha-Bhoothaas; the five basic elements of nature are the creation of the all pervading supreme God Vishnu the Mahadbhuutah;

eko vishhNur-mahadbhuutaM
pRithag-bhuutaanyanekashaH!
Trii.nlokaan-vyaapya bhuutaatmaa
bhu.nkte vishvabhug-avyayaH!!

Ancient scripts declare God as "**Eko VisHnu MaHadbHutah**"

There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu is the primordial supreme God, the mega spirit, the one who pervades the many, various and different objects of three worlds of souls.

He is the one who grasps all movable and immovable objects in the universe towards Him at the time of great deluge destroying them while He (Lord Vishnu) remaining composed and untainted;

He is the one who has infinite number of forms and He dwells in the entire Universe; He is invincible > **AcHyutA**;

His glory is infinite. He is highly meritorious among the meritorious. He is beyond description/comprehension;

He is the God of Gods the Supreme God Maha-VisHnu the Hari Sarvottama;

He is Anantha kalyaAna GUNA paripoorna - nirdosHa - dosHadoora - the SuprEme and independent rEality - VashHAtkaAra - '**nAham kartA hariH kartA**'

"TribHuvana VapUsham VisHnumeEsham NamaAmi"



The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God and as such the entire universe is nothing but the marvellous & beautiful form (embodiment) of Lord Vishnu.

My obeisance and salutations to that Vishnu the Eeswarah who is omnipotent, omnipresent and omniscient;

Eesha means Master - Vishnu is the Master of Masters - Over Lord of all Gods - He is the Supreme.

Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Lord Vishnu is NiyaAmaka (Sarva NiyaAmaka) of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and presiding deity of the eternal Time > Kaala Niyaamaka > **Kaalo~`smi Loka.....**;

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc.

Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws.

Sri Vishnu Sahasranama is such a beautiful/meaningful hymn, an essence of Vedas, is a gift to the mankind carved out from Panchama Veda the Maha-Bharata.

It is not just calling out names of the Supreme God Vishnu rather it denotes the attributes of AnantaKalyana Guna Paripoorna Bhagavantha;

If we may know just one meaning (literal) for each naama, Sri MadAcharyaru says/showed hundreds of meaning could be interpreted for each naAma;

Vishnu is the ultimate Dharma and ultimate Tattva and worshiping/praying Him with proper anusandhana of his qualities is perhaps the quintessence of Sri Vishnu Sahasrnama Stothra.

Lord Vishnu is the source and from whom originated are the four great human values viz. > dhArma-artHa-kaAma-moksha;

MuktaAnaaM ParamaaGatiH (SVSN - sloka # 2)

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

He is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

Akhila amnayaika vedyo HariH (Prameya Navaratnas);

All Vedas speak (eulogize) Lord Sri Hari - Vishnu is to be perceived in His nature through Holy Scriptures and only through them.

Vishnu is Veda-VEdyah;

His glory is infinite. He is highly meritorious among the meritorious.

No one can describe or define Him precisely.

Is it possible for anyone in this Universe to describe Lord Vishnu? the Supreme God - Hari Sarvottama;

He is **ANIRDESHYA** - the one who is beyond description,

undefinable, inexplicable, He is beyond perception; it is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

Lord VishNu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

Understanding Vishnu Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharyaru an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

Vishnu bhakti/faith in Lord Vishnu is one of the fundamentals/foundation of Dvaita ethics;

➤ **JISHNU (2/33)**

(Antaryaami of **Dhruva** naamaka Vasu Devata)

Jishnu means the one who is victorious, the one who vanquishes, the one who triumphs, the one who excels.

Jishnu is one of the salient features of the Supreme God Vishnu who is ever victorious. He is personification of **VIJAYA/JAYA**.

He is invincible. His very nature is Victory and is ever triumphant. VISHNU IS JISHNU;

His very name, thought and devotion bring victory to His devotees.

He is the one who grants success in endeavours (VIJAYA) to the deserving.

Lord Vishnu is both Vijaya and Jaya.

He is Vijayo-Jaya Vardhana the one who always flourishes in victory.

➤ **MAHA VISHNU (3/33)**

(Antaryaami of **DOSHA** naamaka Vasu Devata)

In the previous post on the captioned topic we have briefly seen the significance of VISHNU.

Maha means greater than the greatest; MAHA (Mahaan) is an important attribute of Lord Vishnu which is repeatedly stressed in Sri Vishnu Sahasranama Stothram as many as 43 times. In all aspects Vishnu is Mahaan the mighty God.

He is ANIRDESHYA - the one who is beyond description, undefinable, inexplicable, He is beyond perception;

It is impossible to pin-point/specify His roopa/appearance;

He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

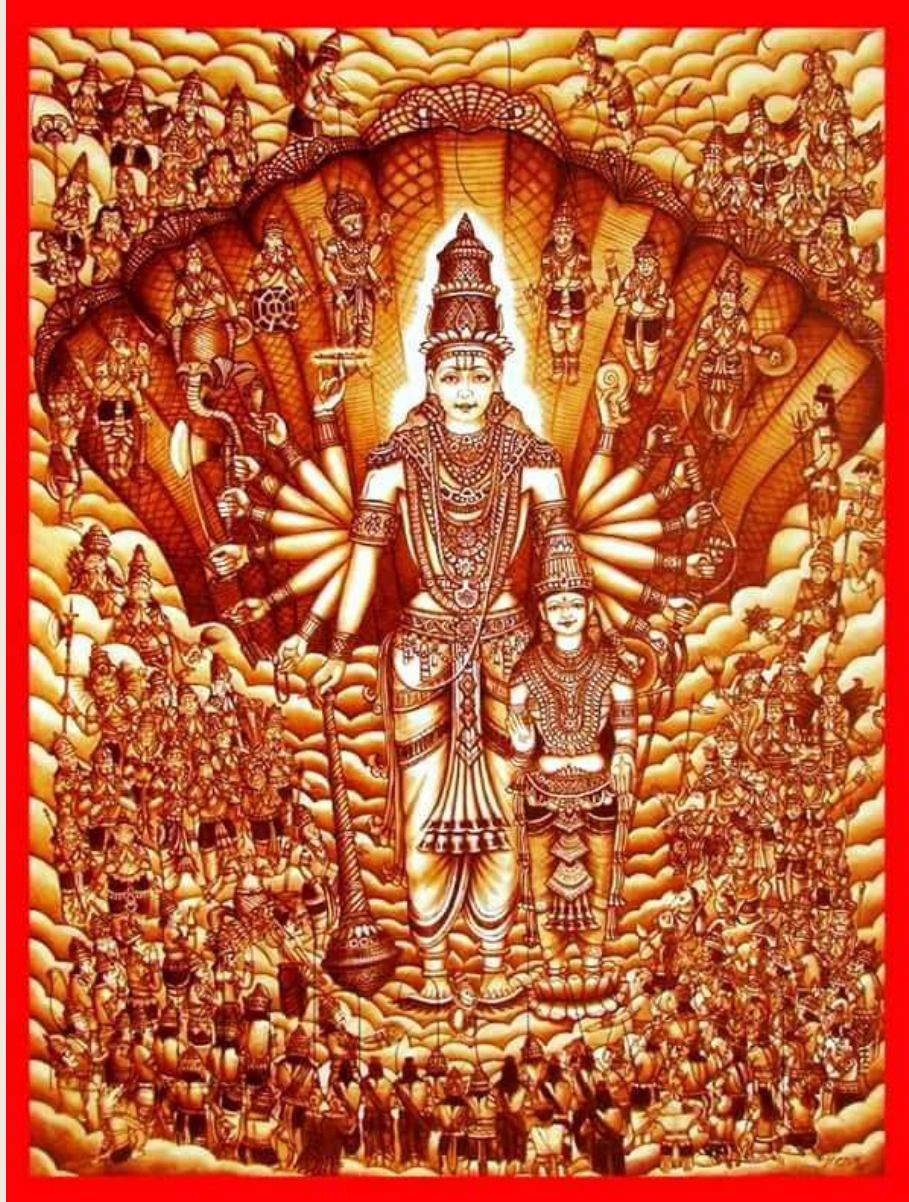
Verily He is the Tallest God, tallest in stature, at the Summit, who expands/penetrates in manifold directions/ways; He is the God of Gods; the Supreme God; Maha Vishnu the Hari Sarvottama;

ವಿಷ್ಣುಂ ಜಿಷ್ಣುಂ ಮಹಾವಿಷ್ಣುಂ ಪ್ರಭವಿಷ್ಣುಂ ಮಹೇಶ್ವರಮ್ |

ಅನೇಕರೂಪ ದೈತ್ಯಾಂತಂ ನಮಾಮಿ ಪುರುಷೋತ್ತಮಮ್ ||

viṣṇuṁ jīṣṇuṁ mahāviṣṇuṁ prabhaviṣṇuṁ maheśvaram !
anekarūpadaityāntaṁ namāmi puruṣōttamam !!

[(Sri Vishnu SahasrAnama StotHram - Bheeshma UvaAcha
(Bheeshma-Yudhishhtira Samvaada)]



All the three (**Vishnu-Jishnu-Maha-Vishnu**) are attributes of the Supreme God SriManNaAraAyana the Hari SarvotTama...

➤ **PRABHA-VISHNU...**

Prabha/Prabhasa means the one that illumines, glitters - VISHNU is the one who glitters always;

He is "Ravirvirochanah Suryah Savitaa RaviLochana" - the One who is the Sun Himself, the One who glitters always and makes the Sun shine; He is light that illumines Sun, the one who creates the worlds, and the one who has Sun for his eyes; Chaksho! Suryo Ajayatha...

He is Savitha the most sacred among all the elements of sanctity.

He is Vishnu among the Dwaadasa Aadityas and the radiant Sun (RAVI) among the luminaries;

PRABHA is one of the attributes of VISHNU who is PRABHA-VISHNU;

➡ **MAHESWARA...**

Eesha means Master - Maheswara means Great Master. Vishnu is the Master of Masters - Over Lord of all Gods - He is the Supreme.

Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Lord Vishnu is NiyaAmaka (Sarva NiyaAmaka) of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and presiding deity;

"TribHuvana VapUsham VisHnumEsham NamaAmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God and as such the entire universe is nothing but the marvellous & beautiful form (embodiment) of Lord Vishnu.

My obeisance and salutations to that Vishnu the Eeswarah who is omnipotent, omnipresent and omniscient;

➡ ANEKARUPADAITYA~TAM...

In all incarnations of Lord Vishnu main objective would be Dushta Sikshana; Sishta Rakshana and to uplift the Dharma.

Lord Vishnu has slain several demonic forces; this attribute of Lord Vishnu we find more prominently in Sri Raama-avathara and Sri Krishna-avathara.

Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana and ended with Kurukshethra war.

Kaama (lust, craze, desire), Krodha (anger, hatred), Lobha (greed, miserliness, narrow minded), Moha (delusory emotional attachment), Mada or Ahankara (pride, stubborn mindedness), Matsarya (envy, jealousy, show or vanity, and pride) are called Daitya lakshana (demonic characters).

These demonic characters are called Arishadvargas (negative passions) who are the six internal enemies of mankind. They are responsible for all kinds of difficult experiences in our lives. These negative characters prevent mankind from realizing the ultimate reality.

Lord Sri Krishna explains the characteristic features of Divine (Daivee) and Demonic (Asuree) qualities and implications of having Asuree qualities in Bhagawadgita - DaivaAsura SampadVibhaAga Yoga (16th canto);

➡ PURUSHOTTAMA (please see 11/33)

➤ **HARI** (4/33)

(Antaryaami of **ARKA** naamaka Vasu Devata)

Hari is a popular name of Lord Vishnu who is reverentially addressed as 'Hare' that we come across popularly in Shodasanaama Manthra

Hare Rama Hare Rama Rama Rama Hare Hare;
Hare Krishna Hare Krishna Krishna Krishna Hare Hare;

In the above Shodasa NaAma Mantra Hari shabda is repeated eight times which is contemplated as...

VISHNU - The Hari Sarvottama - Panchaniyamaka Bhagawadrupa - Aniruddha-Pradyumna-Sankarshana-Vasudeva-Narayana - the plenary expansions of Lord Vishnu;

NARAHARI - Lord NaraSimha (Hari means Lion) - Prahlada Varada....

SRIHARI - LakshmiNarayana - they always live together, they are inseparable. Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.

KARIRAJAVARADA (Gajendra Moksha) where Lord Sri Hari comes to the rescue of Gajendra;

HARE SREENIVAASA (Lord Venkateswara) who is saakshaatt - Lord Vishnu the Hari Sarvottama;

HAYAGREEVA - the Supreme God of Knowledge and destroyer of ignorance; Hari also means Horse - Lord Sri Hari the one who has taken incarnation as Hayagreeva;

SAVITHRU naAmaka NARAYANA - Dhyeyassada Savithrumandala madhyavarthi..... Hari also means Sun who is also known as ARKA one of the Ashta Vasus whose Antaryaami is HARI;

KRISHNA - प्रथमं तु हरिं विंद्यात् – [Sri Krishna Dwadasanama
Stothram (Mahabharatha-Aranya Parva) - Sri Krishna UvaAcha]

In Sri Vishnu Sahasnama Stothram (sloka # 69) He is addressed
as "kEsavaH-kEsiHaA-hAriH" the one who has slayed the demon
Keshi. Lord Sri Krishna is famously called as Kesava.

Some of the other terminologies associated with HARI are >

HARI-DINA; HARIVAASARA; HARIVAMSA PURANA; HARIKATHA;
HARIKATHAAMRUTASARA...

In Sri Venkatachala Mahatmya Lord Venkateswara is addressed
as "Satyesam SatyaSankalpam Satyam SatyaVratam Harim"

HARI is Taapatraya NIvaraka (TapatrayaHaaraka) - the one who
removes/eliminates the worry, anxiety, difficulty, trouble... of his
devotees;

'HARI' refers to HARI SARVOTTAMA the ever green Supreme God
SriManNarayana the MokshaKaraka; the one who destroys (Hari)
the cycle of birth and death. Hari also means the one who steals
and Lord Sri Hari is the one who steals (destroys) our ignorance;

In Dwadasa Stothra Sri MadAachaaryaru eulogises the Lord as...

ಹರಿರೇವ ಪದೋ ಹರಿರೇವ ಗುರುಃ ಹರಿರೇವ ಜಗತ್ ಪಿತ್ರಮಾತ್ಮಗತಿಃ

harirEva parO harirEva guruH harirEva jagat pitRumAtRugatiH:

Hari is the Supreme Being/Sarvottama - Hari is father; Hari is
mother; Hari is Guru and Hari alone is the final support & Gathi
for the souls.



"Kaliyugadali Hari namava nenedare kulakotigalu
uddharisuvavu"... (Sri Purandara Dasaru)

Different means of liberation have been spelled out applicable to each Yuga viz.

> Meditation (penance) in Kritha Yuga;

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- > Yajna in Tretha Yuga,
- > Archana (worship) in Dwapara Yuga; whereas, in
- > Kali Yuga only Naama Smarana

repetition/chanting of the divine name of Lord Sri Hari has been prescribed as the main means of liberation for the mankind.

kaler dosha-nidhe rajann asti hy eko maha gunah
kirtanad eva krishnasya mukta-sangah param vrajet
(Srimad Bhagavatam 12.3.51)

Although Kaliyuga is an ocean of faults, there is still one good quality about this age: simply by chanting the names of Lord Sri Krishna, one can become free from material bondage and be promoted to the transcendental kingdom.

Since in Kali Yuga people will not have the required spiritual strength and capability to perform and carry out rigorous saadhana; Naama Smarana has been prescribed to achieve the required effect of liberation with proper anusandhana.

In Sri KrishnamruthaMaharnava Sri MadhvAchaAryaru says that, even if one salutes Lord Sri Hari, the wielder of Sharnga bow (Dhanurdhaari) out of pride and ego, the sins accumulated in hundred births will be eliminated; it is certain; Bhagavantha is ParamaDayalu;

➤ **Krushna** (5/33)

(Antaryaami of **AGNI** naamaka Vasu Devata)

Though Sri Krishna was called by several other names like Kesava, Govinda and Damodara etc... He was and is very popular as Krishna.

It is said that the name Krishna was suggested by Sage Garga who had earlier meditated on this name before Sri Krishna's birth.

The word Krishna is actually to be pronounced as 'Krushna' meaning the one who is dark in colour or all attractive.

"**Karshati iti Krishnah**" the one, who has the character, capacity and capability of attracting (aAkarshana) others with his beautiful, charming, delightful, ever smiling and fascinating figure.

The term *Krushna* appears in Sri Vishnu Sahasranama Stothram in two slokas...

agraahyah saasvatah #krushno lohitaakshah pratardanah...
(sloka # 7)

vedhaah svaangojitah #krushno dridhah sankarshanochyutah
(sloka # 59)

Krushna is > **AgraaHyah**; the one who is beyond our perception/grasping/comprehension; He is the one who cannot be grasped by our minor senses and He is beyond the reach of our sense organs and mind.

There are no instances or evidences of anyone having fully understood or grasped the Supreme God.

He is '**adHokshajaH**' the one Who is beyond perception through senses and beyond knowledge acquired through senses.

In the word Krushna, Krush refers to everlasting (SaAswatha) and Na refers to Sath swaroopa. Krushna means Sat-Cht-Ananda, complete and blissful happiness.

LohitaaksHah – the one whose eyes are fascinatingly beautiful, charming, radiant and glowing like blooming red Lotus [Vishnu is KamalaNayana; SriRama is AravindaDalayatakshah;] Generally we come across Red eyes represent an angry person; but in case of the Lord, His angry is for Lokakalyaana; for the purpose of destroying evil and His anger is towards the evil-minded;

Pratardanah – He is a mighty, powerful, great destroyer at the time of cosmic dissolution (Maha-Pralaya) and for his devotees and for loka kalyaana He is 'Pranata klesha naashaaya' the one who destroys the sufferings in the world;

vedhaah svaangojitah #krushno dridhah sankarshanochyutah..

the one who is the creator, organizer, great nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings.

the one who has a well shaped, marvelous and beautiful embodiment (TribHuvana VapUsham VisHnumeEsham NamaAmi"),

the one who is invincible,

steadfast, solid, very firm in his convictions, judgements, love and mercy,

A great destroyer of the universe at the time of cosmic dissolution, at the same time the one who is composed and untainted;

He is permanent/everlasting, imperishable, indestructible – Achyutah;

PranathHa kIEsaNaAshaAya...

KLESHA means grief/suffering/troubles; Pancha-Klehsa (Five sorrows/obstacles) are...

- Avidya (ignorance);
- Asmita (egoism);
- Raga (craving);
- Dvesha (aversion);
- Abhinivesha (clinging to life)

[strong/obsessive/longing desire to cling on to something in spite of knowing that it is full of misery]

are the five hindrances for spiritual growth and are the root cause of all human suffering.

KrushNaAya VaAsudEvaAya HarAye ParaMaAtmanE |
PranatHa kIEsaNaAshaAya GoviNdaAya NaMo NamaHa ||

KRISHNAAYA VAASUDEVAAYA - Lord Sri Krishna is the Supreme God VaAsudeva - Hari Sarvottama; the one who destroys our sufferings; of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

Incarnation of Lord Sri Krishna took place in the 28th Dwapara Yuga of the current Vaivaswatha Manvanthara 5247 years back.

Sri Krishnaavathara is considered as VaAsudeva roopa of the Supreme God Vishnu's fourfold (chaturvyuha) manifestation.

Lord Sri Krishna took birth in Chandra Vamsa in Yadu dynasty in the clan of Vrushni.

“Vasudeva Sutam Devam Kamsa Chaanura Mardanam
Devaki ParamaAnandam Krishnam Vande Jagad Gurum”

He was born to the noble couple Vasudeva and his consort Devaki Devi as their eighth child.

Devaki and Vasudeva in their previous birth had performed severe penance for several thousands of years to have Lord Vishnu as their child. As a result, Lord Vishnu took birth as...

> Prusnigarbha in Krutha Yuga to the Divine couple Prusni and Suthapa,

> As Vamana to the Divine Sage couple Kashyapa and Aditi in Vaamana Avathara and thirdly,

> As Sri Krishna to Devaki and Vasudeva in Sri Krishnaavathara;

Before taking birth, He gave darshan to them in his original form of Lord Sri ManNarayana reminding them of their lineage and the boon given to them.

JaAtaH KaMsaVadHaArHaAya BhoobHaArottaRanaAya cHa...

Main purpose of His Avathara was Dushta Sikshana and Sishta Rakshana and to uplift the Dharma. Lord Sri Krishna the slayer of all demons, the remover of all obstacles and sole guardian of his countless devotees, guiding them towards salvation by washing away all their accumulated sins.

Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana. Sri Madbhagavatham considered as the King of all Puranas covers exclusively about Lord Sri Krishna in the 10th Canto.

Lord Sri Krishna physically lived on this Earth for 125 + years before His niryaAna took place at Prabhasa Kshethra near Somanath in Gujarat.

Sri Krushna is Purana Purushottama (Pauranic character); an attribute of Anantakalyaana guna paripoorna Sri Maha Vishnu, one of the cHaturvimsHati Kesavaadi vyuuHa roopas of Bhagavantha;

Sri Krishnaya Namaha is the last name among the 24 chaturvimshati Kesava naama that we often recite during Achamana Prakriya.

puTTisalebEDa innu puTTisidake pAlisenna
ishTu mAtra bEDikombe shrii krishNanE ||

ಪುಟ್ಟಿಸಲೇಬೇಡ ಇನ್ನು | ಪುಟ್ಟಿಸಿದಕೆ ಪಾಲಿಸಿನ್ನು ||

ಇಷ್ಟು ಮಾತ್ರ ಬೇಡಿಕೊಂಬೆ ಶ್ರೀ ಕೃಷ್ಣನೇ ||

O shri krishNa, My only request to you is do not make me take birth anymore, but since you have already given this birth you have to take care of me; [cHaturVimsHati KESAVA naama...prayer song composed by Sri KanakaDasaru]

"Hare Rama Hare Rama Rama Rama Hare Hare;
Hare Krushna Hare Krushna Krushna Krushna Hare Hare"

In the above Shodasa NaAma Mantra, Krushna shabda is repeated four times which is contemplated as... HARI KRISHNA - VASUDEVA KRISHNA - YASODA KRISHNA - VASISHTA KRISHNA (VEDAVYASA);

Sri Krushna was and is a towering and multifaceted personality ever to remain as a role model. His preaching through Bhagawadgeeta is a Divine gift to the mankind across the world. The story of Lord Sri Krishna never ends. Our capacity to describe him is limited and when our limit is reached we abandon it half way.

नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmanya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnaaya Govindaaya Namoh Namah ||

My repeated salutations to the Supreme God, ParaBrahma; the one Who is the well-wisher of Cows and Brahmins; the one Who is the benefactor of the whole world; Krishnastu Swayam Bhagavan – Lord Sri Krishna is ParamaAtma, the ultimate reality – Bhagavantha - **kRusHnAm vAndE jAgad guRuM**

> cHayayaAm paArijaAtasYa...

chāyāyāṃ pārijātasya hēmasiṃhāsanōpari
āśīnamambudaśyāmamāyatākṣamalankṛtam|
candrānanam caturbāhum śrīvatsāṅkitavakṣasam
rukmiṇīsatyabhāmābhyāṃ sahitam kṛṣṇamāśrayē||

छायायां पारिजातस्य हेमसिंहासनोपरि
आसीनमम्बुदश्याममायताक्षमलङ्कृतम् ।
चन्द्राननं चतुर्बाहुं श्रीवत्साङ्कित वक्षसं
रुक्मिणी सत्यभामाभ्यां सहितं कृष्णमाश्रये ॥

ಛಾಯಾಯಾಂ ಪಾರಿಜಾತಸ್ಯ ಹೇಮಸಿಂಹಾಸನೋಪರಿ
ಆಸೀನಮಮ್ಬುದಶ್ಯಾಮಮಾಯತಾಕ್ಷಮಲಂಕೃತಮ್ ।
ಚಂದ್ರಾನನಂ ಚತುರ್ಬಾಹುಂ ಶ್ರೀವತ್ಸಾಂಕಿತ ವಕ್ಷಸಂ
ರುಕ್ಮಿಣೀ ಸತ್ಯಭಾಮಾಭ್ಯಾಂ ಸಹಿತಂ ಕೃಷ್ಣಮಾಶ್ರಯೇ ॥



ఛాయాయాం పారిజాతస్య హేమసింహాసనోపరి
ఆసీనమమ్బుదశ్యామమాయతాక్షమలంకృతమ్ |
చంద్రాననం చతుర్బాహుం శ్రీవత్సాజ్జిత వక్షసం
రుక్మిణీ సత్యభామాభ్యాం సహితం కృష్ణమాశ్రయే ||

cHayayaAm pariJaAtasya - In the shade of the divine Parijata Vruksha;

hEmasimHasonopari aAseEnam - seated on the Golden throne;

aMbudasHyamam - the one whose colour is that of black Cloud;

aAyathaksHam-alAnkrutam - the one who is adorned with broad eyes;

cHandrananam-cHaturbhahum - the one who has face like a Moon with four hands;

sHreevatsankitavaksHasam...

the one who bears an auspicious mole (emblem) on his Chest (Srivatsavaksha). This auspicious mole is none other than Goddess Lakshmi. He is the one who is the abode for Goddess Lakshmi (Srivaasa) who eternally lives (nithya-anapaayani) with Her Lord Sripathi.

ruKmini-satHyabhamabhyam-saHitam - the one who is along with His consorts Rukmini Devi & Satyabhama dEvi;

krisHnamAsraye - Such Lord Sri Krishna, I always adore and take refuge in HIM;

The three Krishnas in Mahabharata - did you know? Sri Krishna (son of Devaki-Vasudeva) ; Vedavyasa (son of Sathyavathi-Parashara) and Draupadi Devi (wife of Pandavas);

Supplementary notes...

AGNI - In the context of Adhika Maasa KRUSHNA is AntaryaAmi of AGNI naamaka Vasu Devata in the group of Ashta Vasus one of the Presiding Deities Adhika Maasa.

In Bhagawadgeeta 10th canto (Vibhoothi Yoga) Lord Sri Krishna says that, He is Agni among Vasus; "Vasuunaam Paavakaschaasmi" Paavaka is another name of Agni.

According to MahaBharata ANALA is another name of AGNI who is foremost among the Ashta Vasus. Lord Vishnu is also known as ANALA (sloka # 32/76 of Vishnu Sahasranama stothram) the one whose strength and energies are unlimited; have no bounds and is insatiable.

In BhagawadGita (Purushottama Yoga) Lord Sri Krishna says "aham vaishvānaro bhūtvā..." He is Agni (Fire) known as Vaishvanara ever abiding in all human beings assisting subsistence.

Purusha Sookta eulogizes Him as "YatPurushena Havashaa;

"Mukhad IndraschaAgnischa.... (Purusha Sookta) - Agni has emanated from the mouth of the Supreme Purusha Lord Vishnu;

Lord Vishnu is the Agni present in Yagna as "Yagyabhrud yagyakrud yagyii yagyabhrug yagyasadhanah Yagyanantakrud yagyaguhyam... (Sri Vishnu Sahasranama Stothram);

Lord Vishnu is the protector and supporter of all Yagnas; He is the one who is the creator of the sacrifice and the custom of Yagna; He is the very purpose and objective of every Yagna;

He is the protector, the one who enjoys and consumes everything (Havissu) offered in the Yagna; He is contributory factor and the one to whom Yagna is the approach; the one who is the fruit of the Yagna; He is the secret and undercurrent of all Yagna;

sasuraasuragandharvaM sayaksho.ragaraakshasam |
jagadvashe vartatedaM kRishhNasya sacharaacharam ||

This world with all its contents, the sentient beings and non-sentient things, the gods, the asuras, and gandharvas, the yaksas, nagas and raksasas, is under the supreme control of Lord Sri Krishna who is none other than Hari Sarvottaam the Supreme God Vaasudeva; (Sri Vishnu Sahasranama Stothram Phala Sruthi)

➤ **ADHOKSHAJA (6/33)**

(Antaryaami of **DYU** naamaka Vasu Devata)

ADHOKSHAJA is one of the features of the supreme God SriManNaaraayana.

Akshaja means knowledge emanating from senses.

Adhokshaja is He who is beyond perception through senses, beyond knowledge acquired through senses, the one who has eternal knowledge which will not degenerate or perish and there is no diminution in Him at any point of time.

Adhokshaja is the one who is beyond our perception/grasping/comprehension; He is the one who cannot be grasped by our minor senses and He is beyond the reach of our sense organs and mind. There are no instances or evidences of anyone having fully understood or grasped the Supreme God.

He is **ANIRDESHYA** - the one who is beyond description, undefinable, inexplicable, He is beyond perception; immeasurable; It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

Adhokshaja is one of the ChaturVimshati Kesavaadi vyyuha roopas of Lord Vishnu;



sAdhusanga koTTu ninna pAdabhajaneyiTtu enna
bhEdamAdi nODadirO shri adhOkshajA ||

ಸಾಧುಸಂಗ ಕೊಟ್ಟು ನಿನ್ನ | ಪಾದಭಜನೆ ಇತ್ತು ಎನ್ನ ||

ಭೇದಮಾಡಿ ನೋಡದಿರೊ ಹೇ ಅಧೋಕ್ಷಜ ||

O adhOkshHaja, do not treat me as different, give me good
people's company and give me the chance to serve your lotus
feet.[cHaturVimsHati KESAVA naama.....prayer song composed
by Sri KanakaDasaru]

In Sri Venkatesa Stothram (Brahmanda Purana) Lord
Venkateswara is addressed as Adhokshaja. For ordinary human
beings he is just a Shila Vighraha, but at Tirumala Kshethra He is

standing in His original roopa (Aprakrutha) and is beyond our perception.

In the context of Adhika Maasa ADHOKSHAJA is AntaryaAmi of DYU naamaka Vasu Devata in the group of Ashta Vasus one of the Presiding Deities Adhika Maasa. BheeshmAcharya (MahaBharata) was an incarnation of Dyu naamaka Vaus Devata;

The term ADHOKSHAJA we come across in Sri Vishnu Sahasranama Stothram in sloka # 44 where the Vishnu is eulogized as...

"Vaikuntah Purushah Praanah Praanadah Pranavah Prithuh Hiranyagarbhah Shatrughno Vyaapto VaayurAdhokshajah"

➤ **KESAVA (7/33)**

(Antaryaami of **PRAANA** naamaka Vasu Devata) – 7/33

Kesava is one of the popular names of Lord Vishnu. It is considered as Moolaroopa of the Primordial Supreme God-Bhagavantha. Kesava (Ka + Eesha + Va) is the origin for and governing Lord of Brahma + Rudra;

Kesa means hair or a ray of light. Kesava means the one who has a long and beautiful hair, whose hair is very charming, filled with supreme fragrance.

Kesava is the one who is the tormentor of his enemies, and the one who's very chanting removes sorrows and sufferings. He is taApatraya nivaAraka;

KESAVA is first of the ChaturVimshati KesavaAdi ruupas of Lord Vishnu.

Isha ninna charaNa bhajane Asheyainda mADu venu

dOsharAshi nAshamADu shreesha kEshava;

ಈಶ ನಿನ್ನ ಚರಣ ಭಜನೆ | ಆಶೆಯಿಂದ ಮಾಡುವೆನು

ದೋಶರಾಶಿ ನಾಶಮಾಡು ಶ್ರೀಶ ಕೇಶವ;

O kesHava, I will pray your feet with love; remove all heaps of defects that are in me..... says Sri KanakaDasaru;



Without chanting of the word Kesava (Kesavaaya Namaha) none of the Vedic rituals begins. Kesava is the slayer of demon Keshi and hence is referred as Keshiha > "kEsavaH-kEsiHaA-hAriH"

Lord Sri Krishna is famously called as Kesava. We find a reference to the word Kesava in sloka # 3 and 69 of Sri Vishnu Sahasranaama Stothram.

In the symbolism of Lord Vishnu, generally we come across the Lord holding Shankha in the left hand and Chakra in the right, whereas in Kesava the Aadi Chaturvimshati Roopa it has interchanging Shanka Chakra.

Aakaasaat Patitam Thoyam Yathaa Gachchati Saagaram
Sarva Deva Namaskaaram Kesavam Pratigatchchati;

In the context of Adhika Maasa > KESAVA is AntaryaAmi of > PRAANA naamaka Vasu Devata in the group of Ashta Vasus one of the Presiding Deities Adhika Maasa.

➤ Supplementary Notes on PRAANA...

In a supreme spiritual sense, PRAANAH is Lord Vishnu who is " Vaikuntah Purushah Praanah Praanadah Pranavah Prithuh..... (Sri Vishnu Sahasranama Stotram)

ANILA is another name of PraAna the Wind God VaAyu the MukhyaPraAnah - Lord Vishnu is again known as ANILAH (sloka # 25 of Sri Vishnu Sahasranama stothram). He is the vital life force and the source of life for everyone; without Him even the air cannot live.

ವಾಯುಭೀಮೋ ಭೀಮನಾದೋ ಮಹೌಜಾಃ ಸರ್ವೇಷಾಂ ಚ ಪ್ರಾಣಿನಾಂ ಪ್ರಾಣಭೂತಃ

ಅನಾವೃತ್ತಿದೇಹಿನಾಂ ದೇಹಪಾತೇ ತಸ್ಮಾದ್ವಾಯುದೇವದೇವೋ ವಿಶಿಷ್ಟಃ

vAyurbhImo bhImanAdo mahaujAH sarveshhAM cha prANinAM
prANabhUtaH |
anAvR^ittirdehinAM dehapAte tasmAd vAyurdevadevo
vishishhTaH ||

Above sloka establishing Vaayu Jeevottamatva is from three
sacred texts viz.

Maha Bharata (Shanti Parva);

Mahabharata Tatparya Nirnaya(2.161) and

Khila Vaayu Stuthi;

Vayudevaru is mighty, terrible, and very powerful (mAhaujA).

He makes terrible (BheEmanAdo) sound (to frighten enemies);

He is the giver of life (praAna) to all sentient beings,

when the body of these embodied beings falls (on
death/dEhapAta),

he does not return to it (anAvrutti);

VaAyu is Mukhya PraAna the vital air for life (PraAna);

Because of whom we all are breathing.

When all the TathvaAbhimaani devataas in our body leaves still a
person is able to survive.

But when VaAyu devaru leaves the body we cannot survive.

The mere existence of all JeEvas is dependent on VaAyu devaru.

VaAyu is superior to all other Devatas and regarded as the
highest of the gods (distinguished); VaAyu is JeEvottama;

prANAt-vAyurajAyata (Purusha-Sukta) - from the breath (PraAna) of AadiPurusha (Lord Vishnu) VaAyu (MukhyaPrana) is born;

Lord Vishnu is eulogized as "VAAYU VAAHANA"

(Sri Vishnu Sahasranama stothram - sloka # 36)

the one who has VaAyu as his carrier;

the one who gets the things done through VaAyu;

making him to move as per His directions.

VaAyu is the chief of air gods Mukhya PraAna.

VaAyu means the air, the vital air for life (PraAna);

Lord Vishnu is the one who makes the vital air move.

He is the life giver and the vital air that gives/sustains life.

Lord Vishnu is the PraAna (Life) to everyone including Devathas.

nārāyaṇāt prāṇo jāyate (PraAna has emanated from the Primordial Supreme God SriManNarayana);

He (Lord Vishnu) is the one who is there in all beings controlling their breath through VaAyu (Mukhya PraAna).

Assimilation of PrAna-Tattva of VaAyu devaru is very important in understanding Vaayu Jeevottamatva.

➤ **MAADHAVA (8/33)**

(Antaryaami of **VIBHAVASU** naamaka Vasu Devata)

Maadhava means, one who is the consort of Goddess Lakshmi Devi, one who is the bestower and Lord of superior knowledge; the one who is propounder or the one who advocates or the one

who promulgate the knowledge of the Supreme being (Himself);
one who directs an individual towards performing of good deeds;
attaining true knowledge;

He is "Madhavo-Madhusuudana",

the one who has slain the demon Madhu; one who is a great
nourisher; who is as sweet and delicious as Honey (Madhu); the
one who was born in the clan of King Madhu.

We find a reference to the words Madhava – Madhusuudana in
sloka # 8,18,78 of Sri Vishnu Sahasranama Stothram;

In the context of Maagha Maasam MADHAVA is Maasa Niyaamaka
the presiding deity, governing Lord.

na mAdhavasamo devo na cha madhvasamo guruH | na
tadvAkyasamaM shAstraM na cha tajj~nasamaH pumAn.h ||

There is no God equal to Sri Maadhava (Lakshmi pati); there is no
Guru equal to Sri Madhwacharya; there is no shastra equal to the
divine words of Sri Madhwacharya & there is no person to equal
the one who knows Sri Madhwa Shastra.

At Prayaga Kshethra, Lord Vishnu is worshiped with 12 different
names and forms known as > DwaAdasha MaAdhav...

1) Vata Madhav 2) Akshaya Madhav 3) Moola Madhav
4) Shankha Madhav 5) Chakra Madhav 6) Gada Madhav
7) Padma Madhav 8) Ananta Madhav 9) Bindu Madhav
10) Manohar Madhav 11) Asi Madhav and 12) Veni Madhav.

In the context of Adhika Maasa > MADHAVA is AntaryaAmi of >
VIBHAVASU naamaka Vasu Devata in the group of Ashta Vasus
one of the Presiding Deities Adhika Maasa.



Maadhava is one of the ChaturVimshati Kesavaadi Vyuha ruupas of Lord Vishnu;

shOdhisenna bhavada kalusha bhOdisayya gyAnavenage
bAdhisuva yamana bAdhe biDisu mAdhava ||

ಶೋಧಿಸೆನ್ನ ಭವದ ಕಲುಶ | ಭೋಧಿಸಯ್ಯ ಜ್ಞಾನವೆನಗೆ||

ಬಾಧಿಸುವ ಯಮನ ಬಾಧೆ | ಬಿಡಿಸು ಮಾಧವ ||

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O mAdhava, filter out my earthly sufferings, teach me (divine) knowledge, remove distress (caused) from yama [Sri Kanaka Dasaru]

➤ **RAAMA** (9/33)

(Antaryaami of **BHEEMA** naamaka Ekadasa Rudra)

🙏'RaAmo VighraHavAan DharMah'🙏

RaAma is dharma and his very nature is dharma and his incarnation is for the purpose of dharma.

RaAma is an embodiment of dharma and protector of dharma. He is the foremost and greatest among the knower of dharma.

RaAma is an epitome; a personification; a manifestation of Dharma.

RAama is the very embodiment of righteousness.

RaAma is an essence of all Vedas, Shastras, Ithihasas and Puranas etc...

Sage Vasishta meditated on RaAma naama for quite a long time that gave him prerana to suggest King Dasaratha to identify the Bhagavantha born as a child to Dasaratha (Kousalya nandana) with the manthra (RaAma) that he had chanted.

RaAma is not just a name,

It is a Manthra, the only Manthra that is called Tharaka Mantra. Tharaka Mantra means the one that helps us to cross the ocean of Samsaara and free us from the bondage of cycle of birth and death.



RaAmo Viraamo Virajo Maargo Neyo Nayo-anayaH
Veerah Shaktimataam Shresshtah Dharmo Dharmaviduttamah

(Sloka # 43 of Vishnu Sahasranama Stothram)

Raama is the one who keeps the entire living beings happy; the one in whose memory Yogis always revel (take pleasure) in the delight of Supreme Brahma.

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<https://www.bhargavasarma.blogspot.com>

RaAMA is the one who is omniscient and full of bliss. He is the final place of rest for all the deserving souls.

RaAma is the one before whom, all else becomes pale and insignificant. He is the one who has no desires for enjoyment or any luxuries.

RaAma is the Lord who creates the path to the devotees to reach the zones of liberation and immortality. Raama is the one who wishes to do anything for his devotees. He conducts; monitors and leads everybody in this world.

Lord Sri Krishna says in Bhagawadgita (Vibhuuti Yoga) that He is RaAma among the warriors. "raAmah shastrabhritaamaham"

He is the one who cannot be felled by anybody. He is valiant and is the one who strikes terror in the hearts of evil doers.

He is the greatest, the supreme most and the invincible.

RaAma is the foremost among the celestial and is the most valiant among the brave.

Aapadaampahartaaram daataaram sarvasampadaam |
Lokaabhiraamam Shreeraamam bhuyo bhuyo namaamyaham ||

The one who is destroyer of all dangers;

the one who is the bestower of all sorts of wealth;

I again and again salute that RaAma who is cynosure of eyes of all people;

Above all He (Sri Rama) is 'HARI SARVOTTAMA' 🙏

Lord Shiva (Hara Vaishnovottama); has eulogized the glory, significance and merits of Raama Naama by preaching the same to his consort Goddess Parvathi Devi.

**Sree Raama Raama Ramethi Rame Raame Manorame
Sahasranama TatThulyam Raama Nama Varanane;**

(Phala Stuthi of Sri Vishnu Sahasranama Stothram)

It is only the RaAma naama which is given significance as equivalent to chanting of thousand names of Vishnu.

Effect of chanting RaAma naama gets multiplied in geometrical progression. Lord Shiva (Rudra) always keeps meditating on this Tharaka Manthra 'RaAmA'

Maryada Purushottama...

Lord Sri Rama was an embodiment and personification of all virtues, role model as a son, as a husband, as a brother, as an able administrator, as a friend, as a King, as a human being and also as a role model for the Deities.

Incantation of RaAma Nama will free one from addictions and make one clean and get adored by others.

RaAma Nama gives one detachment and stability and never throws one off the balance at critical moments.

The name RaAMA will make one free from Raaga (attachment) and also Roga (disease).

Rama naama smarana - A tool for Man's liberation;

RAama naama has the triple power of destroying sins, conferring peace, and dispelling ignorance.

"ramante sarve janaaH guNaiH asmin iti raamaH" - 'in whom all the people take delight for his virtuousness, He is RaAma.'

Sri RaAma is the best example of perfect character and human conduct inspiring human beings for countless succeeding ages.

Yathra Yathra Raghunatha Keerthanam
Tathra Tathra Kruthamasthakanjalim
Bhashpavari Paripoorna Lochanam
Maruthim namatha Rakshasanthakam

Above prayer sloka of Hanuman says that,
wherever RaAMA naama is sung,
where Lord Sri RaAma is worshipped,
where Lord Sri RaAma's Gunastavana is made,
there, he (Lord Hanuman) is present though not visible,
with his eyes full of tears and with his hands folded in prayer to
His Lord Sri RAama.

Lord Hanuman hailed as the personification of selfless service to Lord Sri RaAma and undoubtedly the greatest devotee of Lord Sri Raama continuously chanted this Tharaka mantra (RaAMA) that helped him to accomplish several extraordinary feats during the epic Ramayana;

By chanting RaAmA Naama, notorious bandit (Ratnakara) got liberated from his sins who went on to author the epic Ramayana called Valmiki RaAmAayana;

Rama naama smarana - A tool for Man's liberation...Make it habit to write/chant daily Sri RaAma Naama...

"SriiRaAmo RaAmabHadrashcha BhavabHandaikaMochakaH...

Lord Sri RaAma is the one and the only one who relieves/releases us from the cycle of birth & death (Life/Sansaara); In Sri Venkatesha Stotra (Brahmand Purana) Lord Venkateswara who is none other than Lord Vishnu, is eulogized as ➡ "SriiRaAmo RaAmabHadrashcha BhavabHandaikaMochakaH...

> He is RaAmaBhadra...

worshiping such Supreme God is always auspicious, meritorious and one is always safeguarded (Bhadra); the one who is consort of Goddess Seeta DEvi - SriRaAma;

In Dwadasa Stotra, Sri MadhvacharyaRu eulogizes Lord Sri RaAma as.... "rAghava rAghava rAxasa shatro mArutivallabha jAnakikA.nta"

Sri RaAma Jaya RaAma Jaya Jaya RaAma...

"Hare Rama Hare Rama Rama Rama Hare Hare;
Hare Krushna Hare Krushna Krushna Krushna Hare Hare"

In the above Shodasa NaAma Mantra, raAMa shabda is repeated four times which is contemplated as...

MOOLA RAMA; DASARATHA RAMA; SEETA RAMA; BHARGAVA RAMA (ParashuRama);

In the context of Adhika Maasa > RaAMa is antaryaami of BheEma naamaka Ekaadasa Rudra one of the presiding deities of Adhika Maasam.

➤ **ACHYUTA (10/33)**

(Antaryaami of **RAIVATA** naamaka Ekadasa Rudra)

Chyuta means the one that decays, the one that gets dislodged/displaced, the one that disappears or the one that is dispossessed.

Achyuta means the one who is steadfast, permanent, imperishable, solid, firm, indestructible;

Acyuta is the inherent nature of Lord Vishnu who is ever existent, eternal with perennial glory. There is no diminishment of His qualities or power in his incarnations. Never lose his inherent nature. He is the One who does not deviate from his supreme State. He is an embodiment of non-swerving and unwavering state.

Even at the time of Great Deluge (Maha Pralaya) when there is complete destruction, Lord Vishnu remains composed and untainted because He is ACHYUTA;

We find a reference to the name ACHYUTA in sloka # 11, 35, 59, 100 of Sri Vishnu Sahasranama Stothram.

ACHYUTA we come across frequently in NaamaThraya Japa...
Achyutaaya Namah - Ananthaaya Namah - Govindaaya Namah.

ACHYUTA is one of the ChaturVimshati Kesavaadi vyuuha roopas of Lord Vishnu;

sancitArtha pApagaLanu kincitAda piiDegaLanu
muncitavAgi kaLedu poreyo swAmi accyutA ||

ಸಂಚಿತಾದಿ ಪಾಪಗಳು | ಕಿಂಚಿತಾದ ಪೀಡೆಗಳನು ||

ಮುಂಚಿತಾಗಿ ಕಳೆಯಬೇಕೋ ಸ್ವಾಮಿ ಅಚ್ಯುತ ||

O achyuta, you have to take care of me by removing my accumulated sins and sufferings first (Kanka Dasaru)



In Bramhanda PuranaAntargata Sri Venkatesha Stothram, Lord Srinivasa is eulogized as...

"Achyutha-anantha-Govindo VishnurVenkatanaAyakah"

In the context of Adhika Maasa > ACHYUTA is AntaryaAmi of > RAIVATA naamaka Rudra in the group of Ekaadasa Rudras' one of the Presiding Deities Adhika Maasa.

➤ **PURUSHOTTAMA** (11/33)

(Antaryaami of **OJA** naamaka Ekadasa Rudra)

In supreme sense Purushottama (Purusha+Uttama) is the inherent nature and attribute of Lord Vishnu with which He is referred to.

It means the greatest among all the Purushas (not gender based); the Supreme Soul (highest spirit), the universal being who is omnipotent and omniscient. It is the superlative form of Lord Vishnu (Purusha).

All incarnations of Lord Vishnu are coupled with the quality of Purushottama whether it is Lord Sri Rama or Sri Krishna or Lord Srinivaasa (Venkateswara).

Chapter #15 of Bhagawadgita (Purushottama Yoga) that reveals the knowledge of the true nature of the Supreme Lord is exclusively dedicated to Purushottama.

yasmātkṣaramatīto₂hamakṣarādapi cottamaḥ |
ato₂smi loke vede ca prathitaḥ puruṣottamaḥ ||

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamaḥ puruṣhas tv anyāḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- who is much much... superior to Jeevaatma,
- who is indestructible,
- who is Antaryaami who pervades in all;
- who is the controller and the
- one who supports all beings in three worlds;

Purusha Sooktha the essence of Vedas; dedicated to the Supreme Purusha (Lord Vishnu) gives an insight into the universalized concept of Purusha the single universal person. It is a short form of understanding the Supreme consciousness. Purusha means Bhagavantha; the one that eulogizes the glory of Bhagavantha is Purusha Sooktha.

We find a reference to the term PURUSHOTTAMA in sloka # 3 and 54 of Sri Vishnu Sahasranaama Stothram.

In sloka # 5 of Sri Venkatesa Stothram (Brahmanda Purana) Lord Venkateswara is eulogized as Purushottama;

➤ Ramaanaatho Maheebharthaa Bhuudharah Purushottamah.

In the prologue to Vishnu Sahasranama Stothram Bheeshmaacharya glorifies Lord Vishnu as...

"Jagat prabhum devadevam anantham purushottamam" (sloka # 9) - "Anekaroopa daityaantam namaami Purushottamam" (sloka # 21)

In sloka # 9 and 13 of Phala Sruthi (Sri Vishnu Sahasranama Stothram), merits of worshiping such Purushottama are mentioned.



durgaaNyatit aratyaashu purushhaH purushhottamam |
stuvan naama sahasreNa nityaM bhakti samanvitaH ||

He who eulogizes the Supreme God Vishnu as Purushottama with sincere devotion will surmount even the apparently toughest miseries without fail.

na krodho na cha maatsaryaM na lobho na ashubhaa matiH |
bhavanti kRita puNyaanaaM bhaktaanaaM purushhottame ||

Neither anger nor jealousy, neither avarice nor unholy thoughts taint the minds of the true devotees of Purushottama who have to their credit many a virtuous deeds.

Lord Vishnu in the name Purushottama is Maasa Niayaamaka (Governing Lord) of Adhika-Maasa and hence it is also called as Purushottama MaAsa.

Puri Kshethra the abode of Lord Jagannatha is known as Purushottama Kshethra.

PURUSHOTTAMA is one of the ChaturVimshati Kesavaadi vyyuha roopas of Lord Vishnu;

harushadinda ninna nAma smarisivate mADu nEma
virisu caraNa dalli pushOttamA ||

ಹರುಶದಿಂದ ನಿನ್ನ ನಾಮ | ಸ್ಮರಿಸುವಂತೆ ಮಾಡು ಕ್ಷೇಮ ||

ಇರಿಸು ಚರಣದಲ್ಲಿ ಪ್ರೇಮ ಪುರುಷೋತ್ತಮ ||

O purushottama, make it a habit for me to happily remember your name. I pray to your lotus feet (Kanaka Dasaru)

Supplementary Notes... In the context of Adhika Maasa > PURUSHOTTAMA is AntaryaAmi of > **OJA** naamaka Rudra in the group of Ekaadasa Rudras' one of the Presiding Deities Adhika Maasa.

OJA - What does it indicate?

OJA/OJAS means vigor, vitality, strength, splendor, lustre, essence, Tejas...

In Bhagawadgita (Vibhooti Yoga) Lord Sri Krishna says, He is "teJas teJasvinam aHam" He is the strength/energy among the strong; In Sri Vishnu Sahasranama Stothram Lord Vishnu is eulogized as "oJaStejoDyutidHarah" - one who is full of strength, vigor, brilliance, radiant;

➤ **GOVINDA** (12/33)

(Antaryaami of **AJAIKAPAAD** naamaka Ekadasa Rudra)

GOVINDA is one of the popular names of Lord Vishnu that we come across the divine name Govinda in sloka # 20 & 58 of Sri Vishnu Sahasranaama Stothram.

"govindo govidam patih"

Govinda means... the One who is the Lord of Cows, protector of Cows, the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also the one who is the protector of Earth.

ಗೋವರ್ಧನಧರಂ ವಂದೇ ಗೋಪಾಲಂ ಗೋಪರೂಪಿಣಂ |

ಗೋಕುಲೋತ್ಸವಮೀಶಾನಂ ಗೋವಿಂದಂ ಗೋಪಿಕಾಪ್ರಿಯಂ ||

govardhana dharam vande, gopalam gopa rupinam
gokulutsava me isanam, govindam gopika priyam

गोवर्धनधरं वंदे गोपालं गोपरूपिणं ।

गोकुलोत्सवमीशानं गोविंदं गोपिकाप्रियं ।

Lord Sri Krishna is popularly called as Govinda, who is also known as Gopala the protector of cows. Lord Sri Krishna is Gau-Vatsala who shows VaAtsalaya towards Cows;

नमो ब्रह्मण्य देवाय गोब्राह्मण हिताय च ।

जगत् हिताय कृष्णाय गोविन्दाय नमो नमः ॥

Namo Brahmanya Devaaya Go-Braahmanna Hitaaya Ca |
Jagat Hitaaya Krssnnaaya Govindaaya Namoh Namah ||



My repeated salutations to the Supreme God, ParaBrahma;
the one Who is the well-wisher of Cows and Brahmins;
the one Who is the benefactor of the whole world;
the one Who is Lord Sri Krishna Who is the Govinda;

Go means Vedas (knowledge) and Vinda means getting or to
obtain or to find.

Govinda means the One Who is the protector of Vedas and who is
eulogized by Vedas and who can be obtained by the knowledge of
sacred scripts.

Go also means the one who helps us to survive or surmount the
earthly existence and reach Supreme realization.

Govinda hAriH Govinda 🙏 Gokula nandana Govindaa...

Lord Sri VenkatEswara (Srinivasa) is popularly referred to as Govinda.

In Sri Venkatesha Stothram (Brahmanda Purana) He is eulogized as....

Govindo Gopathih Krushnah Kesavo Garudadhawah (sloka #3)

Achyutha-anantha-Govindo VishnurVenkatanaayakah (sloka # 7)

We find lakhs of pilgrims chanting Govinda manthra while they enter the abode of Lord Venkateshwara at Tirumala Kshethra.

Power of this Govinda manthra is such that; it gives them the required energy to stand in long queues; wait for long hours just to have a glimpse of the presiding Deity of Tirumala. Not only that, it also gives them the stamina to come on foot trekking 3661 steps and walk 9 km from Tirupathi.

KrushNaAya VaAsudEvaAya HarAye ParaMaAtmanE |
PranathHa kLEsaNaAshaAya GoviNdaAya NaMo NamaHa ||

KLESHA means grief/suffering/troubles.... Lord Sri Krishna who is the Supreme God SriHari/Vaasudeva who is called as Govinda is the one who destroys sufferings of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

The name Govinda also figures in Sri Vishnu Naamathraya Japa viz. Achyutaya Namaha, Ananthaaya Namaha and Govindaaya Namaha.

Sankalpa sloka begins with reciting Govinda-Govinda... No sacred ritual will be complete without chanting of the three popular

names of Lord Vishnu Achhyuta – Ananta – Govinda which is known as Naama Trayam.

GOVINDA is one of the ChaturVimshati Kesavaadi vyuuha roopas of Lord Vishnu;

hindanEka yOnigaLali bandu bandu nondenayya
indu bhavada bandha biDisu tande gOvinda ||

ಹಿಂದನೇಕ ಯೋನಿಗಳಲಿ | ಬಂದು ಬಂದು ನೊಂದನಯ್ಯ ||

ಇಂದು ಭವದ ಬಂಧ ಬಿಡಿಸೋ ತಂದೆ ಗೋವಿಂದ ||

O gOvinda, I have suffered by being born (on this earth) through many wombs. Today, you free me from this (earthly) sufferings (Kanaka Dasaru);

Lord Vishnu in the name of Govinda is the presiding Deity (Masa Niyamaka) governing the month of Phalguna masam.

In the context of Adhika Maasa > GOVINDA is AntaryaAmi of > AJAIKAPAAD naamaka Rudra in the group of Ekaadasa Rudras' one of the Presiding Deities Adhika Maasa.

➤ **VAMANA** (13/33)

(Antaryaami of **MAHAAN** naamaka Ekadasa Rudra)

In the context of Adhika Maasa > VAMANA is AntaryaAmi of MAHAAN naamaka Rudra in the group of Ekaadasa Rudras' one of the Presiding Deities Adhika Maasa;

> UPENDRO - VAAMANAH - THRIVIKRAMAH

(Sri Vishnu Sahasranama Stothram sloka # 17 & 56)

We come across this personality VAMANA of the Supreme Godhead Lord Vishnu that was fifth in the line of Dasavatharas.

This avathara took place during Tretha Yuga before Sri Parashurama Avathara.

Lord VaAmana was born as son of Sage Kashyapa (Kashyapa Prajapathi) and his wife Adithi in accordance to the penance performed by the couple and prayers of IndraAdi Devatas;

He was known as VAMANA because he was dwarf in form at the beginning. While suppressing the pride and vanity of King Bali, He was known as THRIVIKRAMA when He grew to a gigantic size and conquered the three worlds, Earth, Upper worlds and Nether worlds with just three paces of his foot.

Born to Sage Kasyapa and Adithi, He was also referred as UPENDRA the younger brother of Indra. UPA also means 'above' indicating that He is much much superior (**AteEndra**) to Indra He is the Supreme God Vishnu - Hari Sarvottama.

ಅಭ್ಯಾಸಮಃ ಶುಭ್ರಯಜ್ಞೋಪವೀತೀ ಸತ್ಕೃಷ್ಣಾಜಿನಶ್ರೀಃ |

ಛತ್ರೀ ದಂಡೀ ಪುಂಡರೀಕಾಯತಾಕ್ಷಃ ಪಾಯಾದ್ಧೇವೋ ವಾಮನೋ ಬ್ರಹ್ಮಚಾರೀ ||

ಅಜಿನ ದಂಡ ಕಮಂಡಲ ಮೇಖಲ ರುಚಿರ ಪಾವನ ವಾಮನ ಮೂರ್ತಯೇ |

ಮಿತ ಜಗತ್ರಿತಯಾಯ ಜಿತಾರಯೆ ನಿಗಮ ವಾಕ್ಯವೇ ವಟವೇ ನಮಃ ||

aBraSyAmaH SuBrayaj~jopavItI satkoupInaH

pItakRuShNAjinaSrIH |

CatrI daMDI puMDarIkAyatAkShaH pAyAddevo vAmano

brahmachArI ||

ajinadaMDakamaMDalameKalAruchirapAvanavAmanamUrtaye |

mitajagattritayAya jitAraye nigamavAkpaTave baTave namaH ||

(**Dadhi Vamana Stothra...**)

wearing a Koupeena (Loin cloth) given by Aditi (Mother), a sacred thread provided by Bruhaspathi, holding a Chatthra (Umbrella) in one hand and Dhanda (stick) provided by Chandra;

Kamandalu (water jug) provided by Brahma in the other hand, Mekhala (belt) provided by Kashyapa; Akshamala by Saraswati Devi; his upper body covered with Krishnajina provided by Bhu-Devi; wearing a ring (Pavithra) of Dharbha (Kusa) provided by Sapta-Rushis; Bhikshapatra provided by Kubera;

Bhiksha given by Parvati Devi; Surya (Sun-God) pronounced Gayathri;

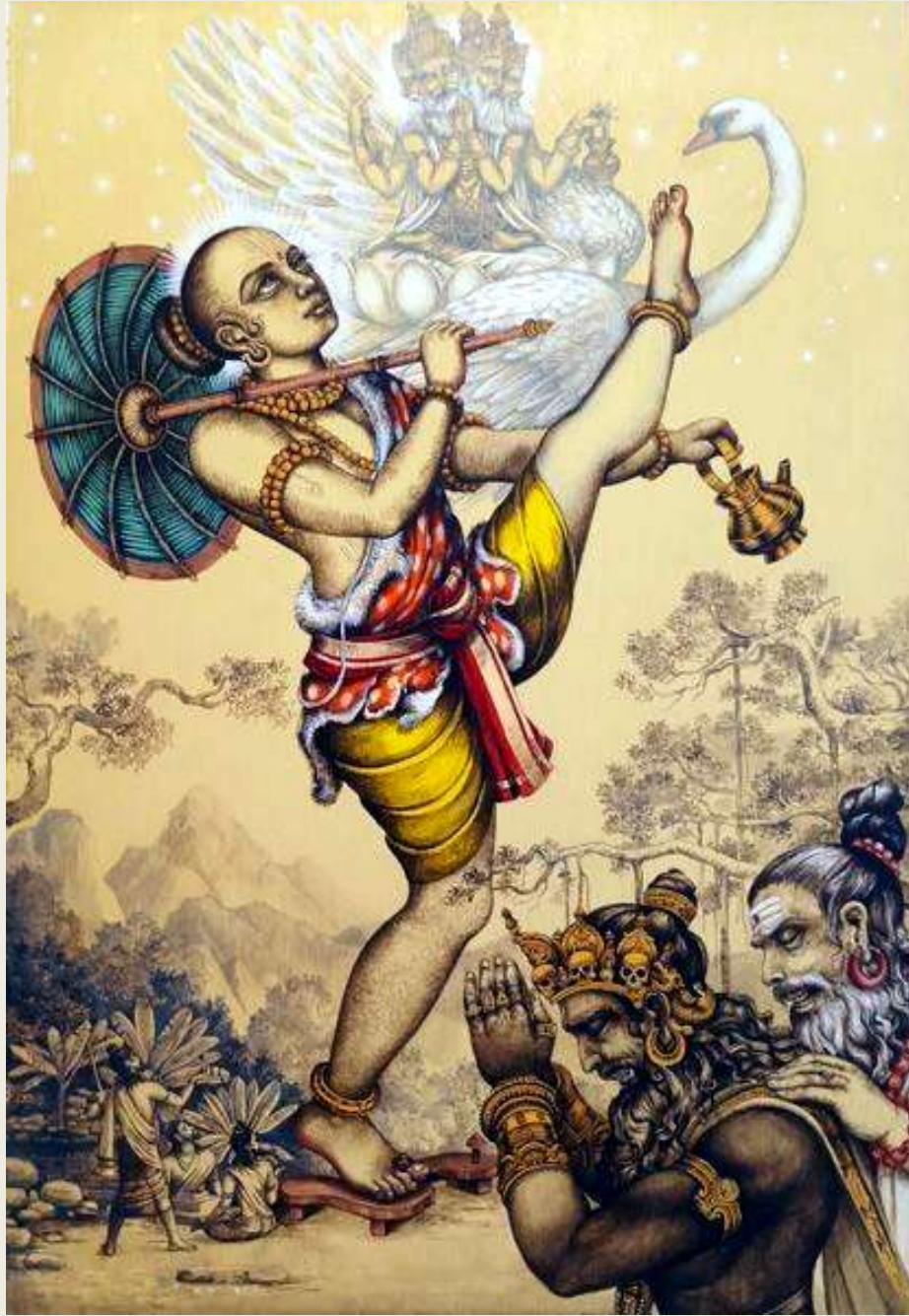
Apart from in DasaAvathra we come across all the three names of VaAmana (Thrivikrama, Vamana and Upendra) in Chaturvimshati Kesavaadi vYuHa ruupas' of Lord Vishnu with interchange in holding of Ayudhas;

An exclusive Purana named after Lord Vaamana called Sri Vaamana Purana scripted by Lord & Sage Sri Vedavyasa forms part of the 18 great Puranas called Ashtaadasa Puraanas.

Sri Venkatesha Stotram (Brahmanda Purana) eulogizes Lord Srinivasa as, "Varaaho VAaMANAschaiva Naaraayana Adhokshajah"

SIGNIFICANCE/UNIQUENESS OF VAMANA AVATHARA...

Lord Vishnu took this avathara in order to suppress the arrogance, vanity and pride of Emperor Bali (Bali Chakravarthi) and to restore the glory, power and authority of Lord Indra over the Heaven who had lost his power and kingdom (Swarga) to King Bali.



Uniqueness of this Avathara is that the Lord did not use any weapon. The only weapon he used was that of imploring King Bali in accordance to the Brahmanic (Brahmachari) form he had attained.

Lord Vishnu as Vaamana did not kill King Bali even though he was an Asura. He conquered him in a Vedic way with his intelligence.

Lord had to resort to this strategy due to the promise/boon he had made to his beloved devotee Prahlada not to kill any of his descendants. Bali was grandson of Prahlada.

"HARI SARVOTTAMATVA" re-established in VAMANA avatara;

SARANAAGATHA VATSALA - This attribute/quality of the Supreme God Vishnu re-established in Vamana Avatara;

Hidden behind every Avathara of Paramatma is always a message/moral conveyed. In Vaamana Avathara the message is Saranagathi (total surrender) to the Supreme God however mighty one may be.

King Bali had no other choice but to surrender to Lord Thrivikrama who had conquered the three worlds.

When once you shed your ego and surrender totally with devotion at the feet of the Supreme God there is nothing to worry about; one will get total protection. Because Lord is SARANAAGATHA VATSALA

When King Bali surrendered in front of Lord VaAmana with total devotion, Lord was very much pleased and gave him boons voluntarily without even being asked by King Bali

By the touch of Lord's foot on the head of King Bali all his sins got cleaned up and he became immortal (Chiranjeevi).

Bhagavantha not only made him the ruler of the nether world Suthala but also assured him that He would always protect his kingdom.

He also assured Bali that he would become Indra in the next Manvanthara.

"vAmana vAmana mANava vEsha daitya varAntaka kAraNa rUpa"
(Dwadasa Stotra)

> VAMANA AVATARA - VISHNU PADODDBHAVI GANGA-
AVATHARANA...

When Maha Bali completed the ritual process of donating the land, Lord Vamana assumed his cosmic form (Trivikrama roopi Bhagavantha), measured the entire Earth including the nether worlds by his first step.

With his second step He measured the entire upper worlds. When his foot reached the zenith it reached the Sathya Loka where Lord Brahma stays.

At that time sacred waters emanated from the lotus foot of the Supreme Lord Vishnu and entered Sathyaloka. Lord Brahma washed the Lord's foot with that water and collected it in His Kamandalu.

The water that has emerged out of Lord Sri ManNarayana's foot came to be revered as Vishnu Paadodbhavi (Goddess Ganga) who thenceforth started living in the Heaven as Swarga Ganga assuming the form of a river.

Vamana (Lord Vishnu) is AteEndriyaH - the one who is beyond description (Anirdeshya) beyond our perception and reach of our senses; He is Adhokshajah; the one who is beyond description, undefinable, inexplicable, immeasurable; It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable; These

attributes/qualities of the Supreme God are visible/re-established in VamanaAvatara.

MAHAAN means Great - VISHNU is greater than the greatest - Sri Vishnu Sahasranama Stothram has eulogized Lord Vishnu with 43 such great (MAHA) and innumerable qualities/attributes of MAHA VISHNU who is ANANTA KALYANA GUNA PARIPOORNA.

vAmano buddhidAtA cha dravyastho vAmanaH smRutaH|
vAmanastArakoBhABhyAm vAmanAya namo namaH ||
(Dadhi-Vamana stothram)

kAmajanaka ninna nAma prEmadinda pADuvantha
nEmavenage pAlisayya swAmi vAmana ||

ಕಾಮಜನಕ ನಿನ್ನ ನಾಮ | ಪ್ರೇಮದಿಂದ ಪಾಡುವಂಥ ||

ನೇಮವೆನಗೆ ಪಾಲಿಸಯ್ಯ ಸ್ವಾಮಿ ವಾಮನ ||

O vAmana, father of kAma, make me recite your name with affection as a discipline (Kanaka Dasaru)

➤ **SriEsHa** (14/33)

(Antaryaami of **BAHUROOPA** naamaka Ekaadasa Rudra)

sriidah sriishah sriinivasah sriinidhih srii-vibhavanah
śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lōkatrayāśrayaḥ

(Sri Vishnu Sahasranama Stothram sloka # 65)

sreEdaH sreEsaH sreEnivaAsah sreEnidHih sreEvibhaAvanah...

SriIdaH: the one who bestows wealth (Sri)

SriEsHa = Sri + Esha = SriEsha;

Sri means Goddess Lakshmi and Eesha means the Lord and SriEesha means the Lord of Goddess Lakshmi the Goddess of fortune and wealth.

SriInivaAsa (Sri+NivaAsa)

Sri means Goddess Lakshmi Devi; Nivaasa means the (abode) residence. SrinivaAsa means the one (Goddess Lakshmi) who always dwells (nithya-anapaayani) in the (Hrudaya) chest of Lord Vishnu inseparably poised;

the one who (Lord Vishnu) is the abode for Goddess Lakshmi Devi; they always live together, they are inseparable.

Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay. He (SrinivaAsa) is the Lord and consort of Goddess Lakshmi who always rests in His Hrudaya;

SriInidHih – One who is a treasure house of all wealth, virtue, Sri, Glory;

sriI-vibHavanaH:

The one who ascertains/judges/distributes/grants/dispenses the merits (Sri) of Karma phala (fruits of action);

Lord NaAraAyana is the divine law maker and law giver. He is the great ruler; ordainer; He is the dispenser of fruits of action.

śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lōkatrayāśrayaḥ...

sRiDhaRa....

Sri means Goddess Sri Maha Lakshmi and Dhara means bearing. SriDhara means the One who always bears on His chest Goddess

Sri Maha Lakshmi. He is *SriVaTsaVaKshA* – *SriVaAsa* – *SriPathiH...*

The one who bears an auspicious mole (emblem) on his Chest (*SriVaTsavaksHa*). This auspicious mole is none other than Goddess Lakshmi.



The one who is the abode for Goddess Lakshmi (*SriVaAsa*) who (*Lakshmi*) eternally lives with Her Lord (*SriPathi*). He is *Lakshmi-NaAraayana*. They always live together, they are inseparable.

Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.

SHRIKARA ...

the one who bestows/confers/gives his devotees' prosperity (Sri), all types of wealth, jnaAna, Aiswarya etc...

SHREYAH...

means Shreyas/welfare/well-being, prosperity, happiness; Lord Vishnu is the Shreyas/well-wisher of his devotees;

the one who is an epitome of Shreyas/Hitakara (benefactor) of the Universe and its beings; the one who is the giver of ultimate shreyas/bliss (Moksha) to his devotees;

SreEmaAn...

the one who is possessor of all wealth (SreeMantha); the one who is possessor of Sri (Maha Lakshmi); the one who is VashatkaAra - possessor of all auspicious/divine qualities,

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

Lord Vishnu is free from all imperfections and possessor of auspicious, best and unlimited attributes like...

jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence; He is SreEmaNta of the Universe;

He is "SarValaksHanaLaksHanyaH" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna;

LōkatrayāśrayaH.... the one who is the ultimate refuge
(Aashraya)/shelter/support for the three worlds;

the one who is the substratum for the universe;

He is Lord VisHnu the SreEkaraNarayana...

sriidah sriishah sriinivasah sriinidhih srii-vibhavanah
śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lōkatrayāśrayaḥ

(Sri Vishnu Sahasranama Stothram sloka # 65)

In the context of Adhika Maasa SREESHA is AntaryaAmi of >
BAHUROOPA naamaka Rudra in the group of Ekaadasa Rudras'
one of the Presiding Deities Adhika Maasa.

BAHUROOPA - what does it indicate?

'paramAtmanE satatamEkarUpiNE
dasharUpiNE shatasahasrarUpiNE
avikAriNE sPhutamanantarUpiNE
sukhachitsamastatanavE namOnama:h'

(SuMadhwa Vijaya - 8.41)

My repeated salutations/prostrations to the Supreme God Vishnu;
the one who is called Paramaatma; who always has one Moola
Roopa - SriManNaaraayana;

the one who has ten forms corresponding to Matsya-Koorma-
Varaaha-Naarasimha-Vaamana-Parashuraama-Raama-Krishna-
Buddha-Kalki;

the one who has hundred forms viz NaAraAyana....

the one who has thousand forms Viswam-Vishnu-Vashatkaarah...

the one who has innumerable number of clear and distinct forms;
unchanged in Moolarooopa, identical in essence in all His forms;
the one who is always joyous, the one who gives delight
(Aananda) to this universe; who is the origin of happiness;
perennially blissful.

who is free from all imperfections and possessor of auspicious,
best and unlimited attributes;

Lord Shiva is also known as BAHUROOPA the one having Five
faces (PanchaAnana) - Eeshaana; Tatpurusha; Aghora;
Vaamadeva; Sadyojatha;

➤ **SRIKHANTA (15/33)**
(Antaryaami of **BHAVA** naamaka Ekaadas Rudra)

In the context of Adhika Maasa > SRIKHANTA is AntaryaAmi of >
BHAVA naamaka Rudra in the group of Ekaadasa Rudras' one of
the Presiding Deities Adhika Maasa.

Generally we come across Sri Rudra Devaru being referred as
SriKhanta (Rudra Dwaadasanaama Stothram).

Sri refers to Goddess Lakshmi Devi, auspiciousness, radiance;
Khanta means neck, greeva; In supreme spiritual sense,
SriKhanta (Sri+Khanta) refers to Lord HayaGreeva the one who
has an auspicious and beautiful neck (throat) from where all the
divine knowledge (Vedas) has articulated/have been proclaimed.

HayaGreeva (Vishnu) is the supreme God of knowledge and
Lakshmi Devi is VedaAbhimaani Devata, the one who always
dwells (nithya-anapaayani) in the (Hrudaya) chest of Lord Vishnu
inseparably poised.



ज्ञानानन्दमयं देवं निर्मल स्फटिकाकृतिम्

आधारं सर्वं विद्द्यानां हयग्रीवं उपास्महे

Jnananandamayam devam nirmala sphatikakrutim,
aadharam sarvavidyaanaam Hayagreevamupasmahe.

➤ **ViswaSaAkshi** (16/33)

(Antaryaami of **VAAMADEVA** naamaka Ekaadasa Rudra)

Who is & who can be ViswaSaAkshi? what does it indicate ?

Who else can be the ViswaSaAkshi other than Lord Vishnu? the all pervading supreme God, who is ANIMISHAH the one who is ever awake, ever alert and ever vigilant; the one who keeps a continuous vigil on the universe and its beings;



Viswa means the Universe and SaAkshi means the witness;
ViswaSaAkshi means the Universal observer/onlooker;

Lord Vishnu is the one who has infinite number of forms; Who dwells in the entire Universe and He is omnipresent.

He is Sarva Vyaapi; Sarvaantar Yaami - He is "Antar Bahir Chatat Sarvam Vyaapya Naarayana Stitah" He is dwelling in every being and everywhere both externally and internally. There is nothing that one can hide from Bhagavantha.

This attribute (ViswaSaAkshi) of Lord Vishnu we can comprehend from several sacred scripts like Purusha Sooktha, Naaraayana Sooktha (Sahasraseersham Devam Viswaaksham Viswasambhuvam...); Bhagawadgita, Sri Vishnu Sahasranaama Stothram etc.

He is the ultimate and eternal witness to all our actions > manasa, vaacha, karmana; "avyayah purushas #sAkshI kshetrajñ~O=kshara eva ca || (Sri Vishnu Sahasrnaama Stothram - sloka # 2);

sarvataḥ pāṇi-pādam tat sarvato 'kṣi-śiro-mukham!
sarvataḥ śrutimal loka sarvam āvṛtya tiṣṭhati !!

(Bhagawadgita - Kshetra Kshethrajna Vibhaga Yoga - Sloka # 14)

With hands and feet everywhere; with faces and eyes everywhere, with heads and ears everywhere the Supreme Soul (ParamaAtma) pervades the entire universe.

Lord Vishnu in the name ViswaSaAkshi is the Antharyaami of Vaamadeva naamaka Ekaadasa Rudra one of the 33 # Presiding Deities of Adhika maasam.

VAMADEVA - the one who is very handsome, fair and pleasant. Vaama also means left; it is said that Lord Shiva always has Lord Vishnu to his left; Vaamadeva (facing north) is one of the five faces in the symbolism of Lord Shiva;

➤ **NARAYANA** (17/33)

(Antaryaami of **UGRAH** naamaka Ekaadasa Rudra)

'eko nārāyaṇaḥ Na dvitīyo'sti kaścit'

there is only one NaAraAyana the Supreme God; Aadipurusha;
there is no one superior to Him; He is second to none.

Lord Narayana is number ONE in the Universe. There is no other
in any way whatsoever. He is Adviteeya.

He is Panchaniyamaka Bhagawadrupa (Aniruddha-Pradyumna-
Sankarshana-Vasudeva-Narayana) the plenary expansions of
Lord Vishnu the Hari Sarvottama the ever green supreme God
Vishnu.

He is unblemished and free from all sins; doshadoora;

nArAyaNAya paripUrNaguNArNavAya
vishvodayasthityonniyatipradAya |
j~nAnapradAya vibudhAsurasaukhyaduHkha
satakArANaya vitatAya namo namaste ||

My repeated and pious Salutations to the Supreme God
Naaraayana;

who is like an ocean of full and auspicious attributes, anantha
kalyaana guna paripoorna;

who is cause of origin, sustenance; destruction and supreme
guidance of the universe,

who is the giver of all knowledge, who is all pervading and who is
the abiding cause of salvation to the Gods/Noble and
damnation/sorrow to the Asuras/wicked.

He is "SarValakSHanaLakSHanyaH"

the one who has all auspicious features matchless and
unparalleled in excellence; the one who is eulogized by Vedas; He
is Ananta-Kalyana-Guna-Paripoorna;

He is the Paramaatma, saakshaatt (per-se) SriManNaaraayana the MokshakaAraka, the one who destroys (Hari) the cycle of birth and death.

"Moksham NaAraAyanaaddhichhett"

Giving Moksha is the prerogative of Lord SriManNaaraayana the one and the only one to grant Moksha to the deserving;

He is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

NaAraAyana is a highly popular name by which the all pervading Supreme God Vishnu is called. It is the primordial form (Moola Roopa) of Bhagavantha;

Several Puranas and Vedic scripts have eulogized His qualities, merits, magnificence and his supremacy. Sri Vishnu Sahasranama Stothram (sloka # 26) eulogizes as "satkartaa satkritah saadhur jahnur-naaraayano narah"

Nara + Yana = Narayana. Nara is generally referred to the mankind and Yana means the conveyance. Narayana means the conveyance or the sole vehicle for the human beings to depend upon for their ultimate journey of salvation.

Aaayana also means the direction and Naaraayana is the one who shows direction to the mankind towards the ultimate reality.

The word Naara is also associated with another meaning for water. NaAraAyana means the one whose abode is water. NaAraAyana according to this etymology is the one who moves

(floats) in the infinite waters and is also the water itself, the one who lives in water.



Famous Ashtaakshari (eight lettered) manthra Om! Namoh Naaraayanaaya! dedicated to Lord NaAraayana is Kyvalya (salvation) manthra without reciting of which even the Gaayathri manthra becomes ineffective. The story of Ajamila in Bhagavatha Purana extols the glory and power of the divine word "Narayana"

The very first sloka in MahaBharata starts with "Narayana"> "nArAyaNam namaskrutya naranchaiva narOttamam" offering reverential obeisance to Lord Narayana the Supreme personality

of GodHead who is the best among the super most beings
Purushottama;

“KaAlascha Naaraayanah”

Time is arising out of Lord Naaraayana. He is Kaala Niyaamaka,
the governing lord and Presiding Deity of the eternal time. He is
Niyaamaka of the Universe; He is Sarva Niyaamaka;

NaAraAyana is the divine law maker and law giver. He is the
great ruler; ordainer; He is the dispenser of fruits of action.

He is the ultimate truth and the ultimate divine power;

jaṅgamājaṅgamam cedam jagannārāyaṇōdbhavam

(जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम्)

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements,
livings things, non-living things, movable, immovable have all
originated from the Supreme God, Hari Sarvottama -
SriManNaAraAyana;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |

jaṅgamājaṅgamam cedam jagannārāyaṇōdbhavam ||

This simple sloka from Sri Vishnu Sahasranama Stotra (Phala
Sruthi) is an eye opener for those who don't believe/keep
doubting about the cause/origin/existence of the universe and its
elements;

He is DhaAta - VidHaAta - DhaAturUttama;

Narayana is the great supporter (Dhatu) of the universe,
the vital force and sustaining power of all beings;

He is the divine law maker and law giver.

He is the great ruler; ordainer; (VidHaAta).

He is the dispenser of fruits of action.

He is the subtlest (Dhatu) without which no existence is ever possible;

He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support
DhaAturUttama;

He is the great nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings

He is "Eko Vishnu Mahadbhuta"

the one and the only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere. Entire Universe comprising of living beings, non living things etc. has emanated from NaAraayana the Supreme God;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi !

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas...
all have emanated from the Primordial Supreme God
NAARAAYANA;

This is just a tiny example of the glory, significance and excellence of Lord Vishnu; the culmination of which Lord Sri Krishna explains in Bhagawadgita His mighty/multivarious (VIBHOOTI) manifestations in the form an exclusive chapter VIBHOOTI YOGA (10th Canto);

nārāyaṇāt prajāpatayah prajāyante (Narayana Upanishad) - from Lord NAraYana emanate the PraJapatis the Divine Progenitors; Prajapathi means the one who procreates.

Always with Goddess Lakshmi Devi, He is LakshmiNarayana;
As antaryaami of Sun God (Surya) He is Savithru naamaka
Narayana;

"Vanamaali gadee shaarngee shankhii chakrii cha nandakii
Shrimannaaraayano vishnur-vaasudevo-abhirakshathu"

Lord Sri ManNaAraAyana..... the one who is adorned with a
garland of forest flowers;

who is symbolized holding the mace (Gada), Bow (Shanrga),
Conch (Shankha), the Disk (Sudarshana Chakra) and a Sword
called Nandaka who is known as Vishnu and VaAsudeva

protect us and bestow happiness to one and all.

Narayana is one of the foremost in ChaturVimshati vyyuha roopas
of Lord Vishnu;

sharaNu hokkenayya yenna maraNa samayadalli ninna
carana smaraNe karuNisayya nArAyaNa ||

ಶರಣು ಹೊಕ್ಕನಯ್ಯ ಎನ್ನ | ಮರಣ ಸಮಯದಲ್ಲಿ ನಿನ್ನ |

ಚರಣ ಸ್ಮರಣೆ ಕರುಣಿಸಯ್ಯ ನಾರಾಯಣ ||

O nArAyaNa, I take refuge in you, help me remember your lotus
feet at the time of my death (Kanakadasaru)

In the context of Adhika Maasa NARAYANA is AntaryaAmi of
UGRA naamaka Rudra in the group of Ekaadasa Rudras' one of
the Presiding Deities Adhika Maasa.

UGRAH - what does it indicate?

As Laya-kaaraka Shiva is Maha Rudra a great (Ughra) destroyer, fear less; Shatru Bhayankara who not only destroys creation as per the directions of the Supreme God Vishnu (with Sankarshana as Antharyaami) but also destroys both internal and external enemies; provides cure for all maladies. As Maha Rudra, he is eliminator of agonies and sorrows.

In Supreme sense UGRAH (sloka # 45 SVSN) is one of the several thousand attributes of Supreme God Vishnu; it doesn't mean Vishnu is Ugrah swaroopa.

In fact He is utmost Shanta Swaroopa/Shanta Swabhaava. "
[ShaantaAkaaram BhujagaSayanam PadmaNabham.....](#)"

He is an embodiment/personification of peace (Saanta). But, when situation arises/warrants He becomes UGRAM VEERAM MAHA VISHNUM.....

who is ferocious and heroic;

who is Maha Vishnu;

who is radiant and glowing from all sides;

who is omnipresent;

who is terrific;

who is adorable;

who bestows auspiciousness and

who is the death of death personified"

"I surrender and bow to such God VISHNU who is Narasimha;

Sri Venkatesha Stothram (Brahmanda Purana) eulogizes Lord Srinivasa as > "Varaaho Vaamanaschaiva Naaraayana Adhokshajah" the one who is beyond description, undefinable, inexplicable, immeasurable; It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

> SreE bHagavaAnuvaAcHa...

aArtaa vishHaNNaaH shitHilaashcha bhiitaaH
ghoresHhu cha vyaAdhishhu varttamaAnaaH |
sa.nkiirtya naAraayaNa sHabda maatraM
viMukta duHkhaaH sukHino bhaVanti ||

Above sloka which forms part of Phala Stuti of Sri Vishnu Sahasranama Stothram where in the Supreme God Vishnu Himself is giving an assurance that....

Whenever one is Worried, Sad, Broken, Afraid, Severely ill, Heard bad things; in all such cases, He (the Lord) will take care of those who recite/sing the divine name NAARAAAYANA.

➤ **MADHURIPU (18/33)**

(Antaryaami of **VRUSHAKAPI** naamaka Ekaadasa Rudra)

Madhu + Ripu = Madhuripu.

Madhu means honey and Ripu means enemy. Madhuripu means the enemy of honey.

What is the liaison between honey and enemy? Here we have to understand this concept in a spiritual way.

Who are the enemies of Lord Vishnu? > Asuras!

Madhu is one of the several thousand names of Lord Vishnu; > MaDhusUdana (sloka # 8); > mAaDhaVo.mADhUh (sloka # 18) of Sri Vishnu Sahasranaama Stothram;

the one who is the slayer of the demon MADHU;



Lord Vishnu in His incarnation as Hayagreeva has killed the demons Madhu & Kaitabha to restore the lost Vedas stolen from Lord Brahma. We find a reference to this in Sri MadBhagavatham in 2nd and 7th Canto.

Madhu-Kaitabha are personification of passion and ignorance and Lord Vishnu as Hayagreeva is the Supreme God of Knowledge and destroyer of ignorance.

In Sri Vishnu Sahasranama stothram sloka # 88 we find Lord Vishnu being described as > Shatrujit – Shatrutapanah;

that means, He is the destroyer of all evil forces; who can conquer any army; who is a terror and who can create panic in the enemy camp.

Such a Lord, Vishnu is not only the slayer of external enemies but also the destroyer of internal enemies' viz. the Arishadvargas. He is an Ari (Shatru) to Arishadvargas.

Whoever follows the path of Adharma (Asuras) are enemies (Ripu) of Lord Vishnu.

He is "Madhavo-Madhusuudana", the one who is as sweet and delicious as Honey (Madhu); the one who is a great nourisher; the one who was born in the clan of King Madhu.

In the context of Adhika maasam MADHURIPU is the Antharyaami of VRUSHAKAPI naamaka Ekaadasa Rudra one of the # 33 Presiding Deities of Adhika maasa.

VRUSHAKAPAYE NAMAHA...

The term VrusHakapi we come across in Sri Vishnu Sahasranama Stothram (sloka # 11) as one of the names/attribtues of Lord Vishnu and the term VrusHa is also referred to in SVSNS in the following slokas...

#vṛṣā-#kapir ameyātmā sarva-yoga-viniḥ-sṛtaḥ || 11 ||

amoghaḥ puṇḍarikākṣo #vṛṣa-karmā vṛṣākṛtiḥ || 12 ||

#vṛṣāhī #vṛṣabho viṣṇur #vṛṣa-parvā #vṛṣodarah || 28 ||

In the term VRUSHAKAPAYE (Vrusha + Ka + Pa) NAMAHA;

VRUSHA is referred to Dharma, virtuous act/virtue, the divine Boar; kA indicates Water and pA indicates to protect;



In supreme spirituality, the term VRUSHAKAPI (Vrushakapaye) is connected to Varaha roopi Paramatma (Lord Vishnu) the one who lifted the Earth from deep waters to protect/restore Dharma.

Learned scholars connect this act of Paramatma with a sloka from MahaBharata (Shanti Parva sloka # 12.330.24)

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।

तस्मात् वृषाकपिः प्रोक्तः वस्वरण्योऽभीष्टदो मनुः ॥

"kapir varAhah SreshThaSca dharmaSca vRsha ucyate |

tasmaAd vRshAkapim prAha kASyapO mAm prajApatih ||

In protecting/restoring Dharma there is no one else as sreshHta, as powerful, as magnanimous, as merciful, as Lord Vishnu who is AmEyaAtma the one who is who is beyond comprehension, description, undefinable, inexplicable, immeasurable;

Lord Vishnu is dharma and his very nature is dharma and his incarnations/actions are for the purpose of dharma. He is an embodiment of dharma (Vrushodara) and protector of dharma, the one who always keeps an eye (vigilant) on Dharma.

He is the foremost and greatest among the knower of dharma and his actions are as per dharma >'RaAmo VighrahavAan DharMah';

He is Vrushakapi the one who quenches the thirst of desires (abheeshta) of his devotees. He is the one who showers/bestows/gives happiness to his devotees;

He is the one who has shown the path of dharma, laid the ladder/steps (Navavidha Bhakti) of Dharma to reach him the ultimate reality, he is VrushaParva;

➤ **Aniruddha** (19/33)

(Antaryaami of **AHIRBUDHNI** naamaka Ekaadasa Rudra)

Niruddha means the one who is suppressed, held back, restrained, stopped; Aniruddha means the one who is unstoppable, unrestrained, the one who is invincible **aniruddho.apratirathaH** (Sri Vishnu Sahasranama Stothram - sloka # 68)

In a supreme sense, Aniruddha is an extension of Lord Vishnu... Vasudeva, Sankarshna, Pradhymana, Aniruddha;

Lord Vishnu is known as **Chaturaatma-Chaturvyuuhah-Chaturmurthi** (Sri Vishnu Sahasranaama Stothram...)

Chaturaatma refers to Lord Vishnu's fourfold manifestations for the purpose of creation, sustenance, dissolution and promulgation of divine spiritual knowledge.

Chaturvyuuhah means the one who adopts fourfold or four dimensional manifestations (vyuhas). To carry his activities He assumes four forms as Vaasudeva, Sankarshana, Pradhyumna, and Aniruddha.

Chaturmurthi: He is the one who is of four forms; Vaasudeva, Sankarshana, Pradhyumna and Aniruddha.

These four forms are considered as Vishnu tattva or plenary expansions of the Moola roopa of Lord Sri ManNaaraayana. Put together it is called Panchaniyaamaka Bhagawadruupa five strategic forms of Lord Vishnu.

Pouranically we come across the character of Aniruddha in Sri MadBhagavatham as the grandson of Lord Sri Krishna and son of Pradyumna. He was considered as a replica of Lord Sri Krishna (Aniruddha roopa Hari). Usha was his spouse and Vajra was his son.

In the very first sloka Sri Venkatesha Stothra (Brahmaanda Purana), Lord Venkateswara who is none other than Lord Sri ManNaaraayana is eulogized as...

**Venkatesho Vaasudevah Pradhyumno~mithavikaramah
Sankarshano~anniruddhascha Sessaadhripathireva Cha**

aniruddhaḥ surānando govindo govidāṁ-patiḥ (Sri Vishnu Sahasranama Stothram - sloka # 20)

Aniruddha is one of the ChaturVimshati vyuuha roopas of Lord Vishnu;



jananijanaka nIne yendunenevenayya diina bandhu
yenage mukti pAlisayya aniruddhanE ||

ಜನನಿ ಜನಕ ನೀನೆಯೆಂದು | ನೆನೆವೆನಯ್ಯ ದೀನಬಂಧು |

ಎನಗೆ ಮುಕ್ತಿ ಪಾಲಿಸಿನ್ನು ಅನಿರುದ್ಧನೇ ||

O aniruddha, I remember that you are my father and mother,
and that you lift the downtrodden, kindly grant me mukti.

In the context of Adhika maasam ANIRUDDHA is Antharyaami of AHIRBUDHNI naamaka Ekaadasa Rudra one of the # 33 Presiding Deities of Adhika maasam.

➤ **AHIRBUDHNYA...**

Ahir means serpent and Budhnya means the base or foundation, AHIRBUDHNYA literally refers to SESA/ANANTA the thousand hooded Serpent on whose head the whole world is supported.

kR^ittivAsane hiMde nI nAl
vattu kalpa samIranali shi
Shyatva vahisi akhiLAGamArthagaLOdi jaladhiyoLu
hattu kalpadi tapavagaidA
dityaroLaguttamanenisi
purushOttamana pariyaMka padavaidideyO mahadEva

(Harikathaamruthasaara - Mangalacharana Sandhi - 1.11)

Rudra Devaru is a great disciple of of Mukhya Praana (Lord Vaayu) under whom Rudra studied for 40 Kalpas and then did Penance for 10 Kalpas under the Sea (Samudra) and pleased Paramatma SriManNaaraayana to attain the forthcoming SESA-Padavi.

aHIRbuHnya is a great devotee of Lord Vishnu;

➤ **THRIVIKRAMA (20/33)**

(Antaryaami of **VivasVaan** naamaka DwadasaAditya)

➤ **AaNando nanDano naNdah satya.dHarma~triviKramah**

➡ UPENDRO - VAAMANAH - THRIVIKRAMAH...

(Sri Vishnu Sahasranama Stothram sloka # 17 & 56)

We come across this personality/attribute THRIVIKRAMA of the Supreme Godhead Lord Vishnu during VAMANA~Avathara.

While suppressing the pride and vanity of King Bali, He was known as THRIVIKRAMA when He grew to a gigantic size and conquered the three worlds, Earth, Upper worlds and Nether worlds with just three paces of his foot.



While manifesting THRIVIKRAMA roopa ParamaAtma's foot touched the zenith when VISHNU PAADODBHAVI (GANGA) emerged out;

Thrivikrama (Lord Vishnu) is **AteEndriyaH** - the one who is beyond description (Anirdeshya) beyond our perception and reach of our senses; He is Adhokshajah; the one who is beyond description, undefinable, inexplicable, immeasurable; It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable; These attributes/qualities of the Supreme God are visible/re-established in VamanaAvatara.

➤ **AaNando nanDano naNdah** - what does it indicate?

the one who is always joyous and the one who gives delight (Aananda) to this universe. the one who is the origin of happiness, the ultimate abode of delight and who is perennially blissful; the one who is the remover of all unhappiness; who else other than Hari Sarvottama - Lord Vishnu;

Nandana means delighter, the one who gives happiness Lord Vishnu who is Thrivikrama who is Nandah the one who is accomplished with all perfections.

➤ **SATHYA-DHARMA-THRIVIKRAMAH** - what does it indicate?

Lord VISHNU who is THRIVIKRAMA is the truth and is eternal.

His concepts and creations are truth.

His avatharas (incarnations) are truth.

He is an embodiment of truth and

Sathya is his costume.

He is Sathya-dharma-parayana,

He is the custodian of truth, virtue and justice.

He always protects his true devotees.

He is a personification of Dharma and

His avatharas are always for protecting Sathya and dharma.

He is the ultimate reality for his devotees.

Verily He is a true God, not an illusion.

Thrivikrama roopa is one of the Chaturvimshati Kesavaadi vyuha roopas of Lord Vishnu;

kavidukonDu iruva pApa savidu pOguvante mADo
javana bAdheyannu biDisu trivikramA ||

ಕವಿದುಕೊಂಡು ಇರುವ ಪಾಪ | ಸವೆದು ಪೋಗುವಂತೆ ಮಾಡಿ ||

ಜವನ ಬಾಧೆಯನ್ನು ಬಿಡಿಸೋ | ಶ್ರೀತ್ರಿವಿಕ್ರಮ ||

O trivikrama, Deplete the sins which surrounds me (because of previous births) and give freedom from yama (ie., give mukti). In the context of Adhika maasam, THRIVIKRAMA is Antharyaami of VIVASVAAN naamaka Dwaadasa~Aaditya one of the # 33 Presiding Deities of Adhika Maasa.

VivasVaana also known as VivasVatha (son of Sun God-Surya) is the seventh Manuvu in whose name the present Manvanthara is named after called as VaivasVatha Manvanthara the period in which we are currently living.

➤ **VaAsudEva** (21/33)

(Antaryaami of **AARYAMAA** naamaka DwadasaAditya)

priINayaaAmo vaAsudevaM 🙏🙏🙏

VaAsudeva is foremost among the plenary expansions/Vyuuha Roopa of Lord Vishnu along with Sankarshana-Pradyumna-Aniruddha and one of the ChaturVimshati KesavaAdi vyuuha roopas of Hari Sarvottama.

These four forms are considered as Vishnu Tattva or plenary expansions of the Moola roopa of Bhagavantha SriManNaaraayana.

Vaasudeva is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas. He is the

ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

yEsu januma bandarEnu dAsanalla vEno nAnu
ghAsi mADadiru yenna vAsudEvanE ||

ಏಸು ಜನ್ಮ ಬಂದರೇನು | ದಾಸನಲ್ಲವೇನು ನಾನು ||

ಘಾಸಿ ಮಾಡದಿರು ಇನ್ನು ವಾಸುದೇವನೇ ||

O vAsudeva, Do not hurt me because, after all I am your servant,
how many ever births I take (Kanakadasaru)

vaasudevaashrayo martyo vaasudevaparaayaNaH |
sarvapaapa-vishuddhaatmaa yaati brahma sanaatanam ||

The one who seeks out Lord VaAsudeva with total devotion and
takes shelter only in Him would get cleansed from all sins and
with a mind thus purified ultimately attain salvation.

vaasanaad vaasudevasya vaasitaM te jagatrayam |
sarvabhuuta nivaaso asi vaasudeva namostu te ||

Sri Vedavyasaru says.... Salutations to the all pervading supreme
God Vaasudeva because of whom all the three worlds have
become possible/effective/operative/viable; who is indeed the
refuge of all creatures.

Famous hymn Om! Namo! Bhagavathe! Vaasudevaaya! called
Dwaadasaakshara (12 syllable) manthra dedicated to Lord
VaAsudeva is known as Mukti/Kyvalya manthra.

"Manojavas-tiirthakaro vasuretaa vasupradah
Vasuprado vaasudevo vasur-vasumanaa havih"

Lord Vishnu the all pervading supreme God is the indweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him;

He is the vital energy (Vasuretah) with golden lustre who is cause of origin of this universe;

He is Vasuprada/Vasuprado the bestower of the best treasure in the universe viz. Moksha;

He is Vasudeva (Va+Su+Deva) the Supreme God of Knowledge (Gnaana), the one who is the creator (bring forth) of the world viz.

Lord Vishnu the final/ultimate dwelling, the most coveted place.

In Bhagawadgita Vibhoothi Yoga Lord Sri Krishna says that among the descendants of Vrishni He is VaAsudeva "vrshniinaam vasudevo'smi"

He is aptly called, as He is personification of the Supreme Godhead Vaasudeva.

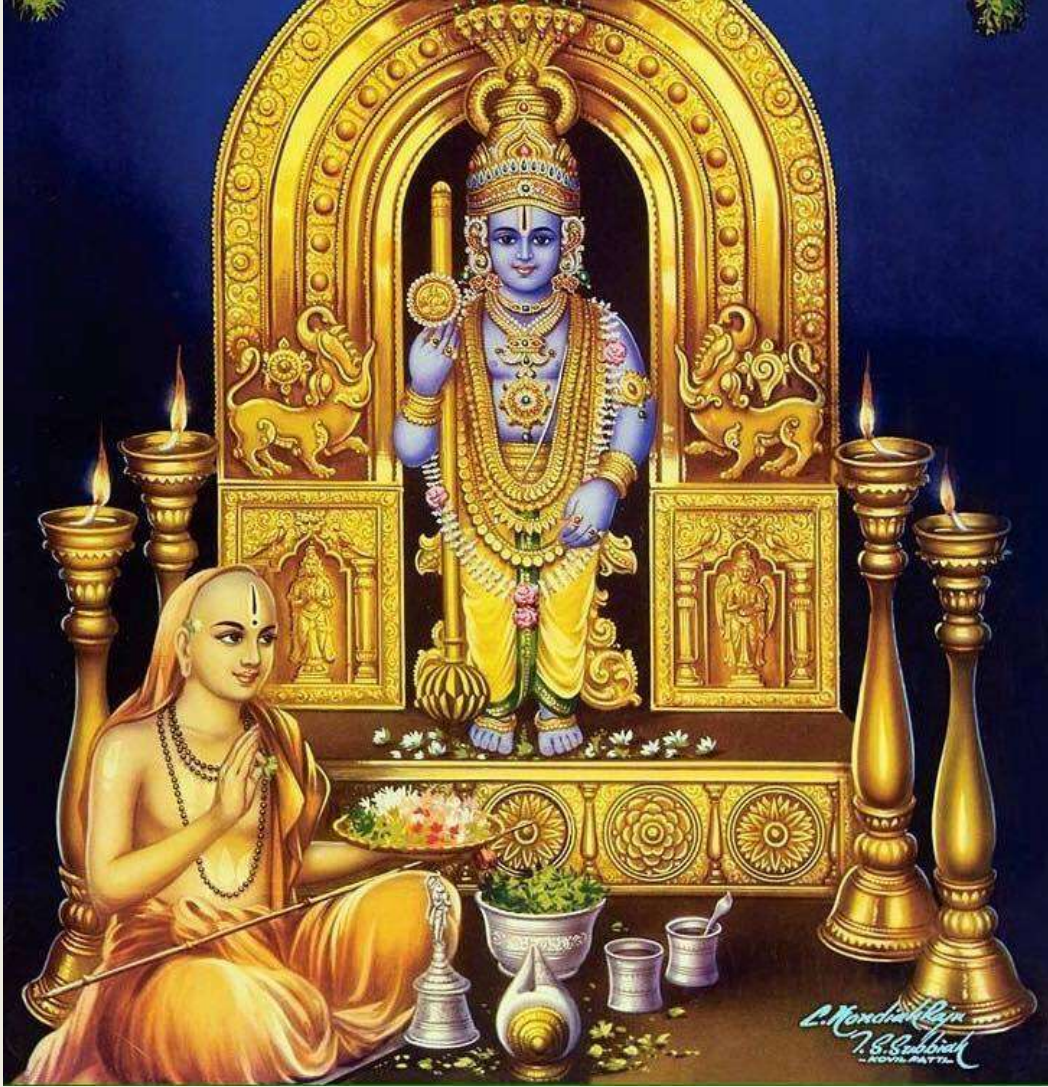
Va + Asu + Deva = Aasu refers to Lord Vaayu (Vaayu Stuthi sloka # 14) - VaAsuDeva is Lord of Vaayu (**Aasu DEva**)

Vasudeva also means the Lord of Vasus.

priINayaaAmo vaAsudevaM
devataAmaNDalAkhaNDamaNDanaM...

Sri MadhvacharyaRu in his famous Dwaadasa Stothra (8th canto) eulogizes the Supreme God and recommend to Propitiate Lord VaAsudeva who is the most precious jewel,

"SarvaDevasikhaamani" in the august gathering of Gods headed by Lord Brahma.



Vasu means excellent/Gem; VaAsudeva the Gem of a God who is solitary unique soul of outstanding excellence and the only Aatman that existed in the beginning.

Na vasudevabhaktaanaam-ashubham vidyate kvachit !
Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate !!

No ill-fate befalls on the devotees of the Supreme God Vaasudeva and they will never have fear from birth; death; old age and diseases;

Narayanaya Vidhmahe
Vasudevaya Dheemahe
Thanno Vishnu Prachodayat

Let us meditate on the supreme God NaAraayana who dwells in all beings as VaAsudeva and the one who inspire us as Lord Vishnu.

In the very first sloka Sri Venkatesha Stothra (BraHmanda Purana), Lord Venkateswara is eulogized as...

"Venkatesho VaAsudevah Pradhyumno~mithavikramah
Sankarshano~anNirudDhascha SeshaAdhripathireva Cha"

Venkateswara is the Panchaniyaamaka Bhagawadruupa of Lord Vishnu; (Narayana-Vaasudeva-Sankarshana-Pradyumna-Aniruddha)

These four forms (VasuDeva-Sankarshana-Pradyumna-Aniruddha) are considered as Vishnu tattva or plenary expansions of the Moola roopa of Lord Sri ManNaaraayana.

These transcendental expansions (five strategic forms of Lord Vishnu) together form the complete worship of the Primordial Supreme God Vishnu who is Venkateswara who is Srinivasa who is VaasuDeva.

In the context of AdDhikaMasa VASUDEVA is Antaryaami of ARYAMA naamaka Dwaadasa~Aaditya one of the # 33 Presiding Deities of Adhika Maasa.

AaryaMaA is name of Sun God Surya; a Pitru dEvata;

It is said that Sun God in the name AaryaMaa (one of the Dwadasa Aadityas) represents Pitrus. Lord Sri Krishna in BhagawadGita Vibhooti Yoga (sloka # 29) says that among the Pitrus He is AaRyaMaA - "**pitrunaamaryamaa chaasmi**"

During Pitru Yagna, Vasu, Rudra, Aaditya act as intermediaries with Antaryaami (Pradyumna - Sankarshana - Vaasudeva) facilitating the SraaDhha phala reach Pitrus through the rays of Sun God AaryaMaa;

The Supreme Being is called VASUDEVA (Surya Siddhantha);

➤ **JAGADYONI** (22/33)

(Antaryaami of **POOSHA** naamaka DwadasaAditya)

Names of the Supreme God Vishnu are not just names alone, rather they are also His qualities/attributes;

JAGADYONI = VISVAYONI - what does it indicate?

Jagat+Yoni; Jagat means the world or the universe (Visva) and Yoni means the womb. Jagadyoni means womb of the universe Viswayoni;

The term Jagdyoni/Viswayoni refers to Lord Vishnu the Vasudeva; the Creator of the Universe whose womb is the source of origin of the universe, Brahmaadi Devatas and Jeevas.

vaasanaad vaasudevasya vaasitaM te jagatrayam |
sarvabhuuta nivaaso asi vaasudeva namostu te ||

Vaasudeva the Supreme God because of whom all the three worlds have become possible/effective/operative/viable; who is indeed the refuge of all creatures.



Universe the womb of Lord Vishnu being in the form of golden (cosmic) egg He is referred to as Hiranyagarbhah which is the one from which creation took place and the one where all the souls rest when the world is deluged.

He is the cause of the universe, directly responsible for creation of everything in the universe. There cannot be any other cause other than Lord Vishnu for creation of the universe. He is AaTmaYoni, source for conception and birth of the Universe. He manifests himself (sVayaM.Jaato) first before creation of the universe. He is JAGADADIJAH (jagat + Adi + jAtah = jagadAdijah);

Lord Vishnu is Jagadyoni-Visvayoni-Aatmayoni;

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anaghō vijayō jetāa viśvayōniH punarvasuH

(Sri Vishnu Sahasranama Stothram - sloka # 16)

➤ What does **Punarvasu** indicate?

PUNARVASU is one of the names of Lord Vishnu that we come across in Sri Vishnu Sahasranaama Stothram (sloka # 16);

Punar + Vasu = Punarvasu; Vasu means dweller or dwelling. Lord Vishnu is Vasudeva the one who dwells in each and every element of this universe and everything dwells in Him. Punar means again;

PUNARVASU means the one who resides/dwells again and again as inner soul of everybody in every birth and the one who resides there again and again;

In the context of AdDhikaMasa JAGADYONI is Antaryaami of POOSHAA naamaka Aaditya one of the DwadasaAdityas' in the group of # 33 Presiding Deities of Adhika Maasa.

POOSHA indicates Poshaka (nourisher); Poosha naamaka Aaditya is the energy that gives nourishment;

In supreme spiritual sense, Lord Vishnu the indweller (antaryaami) of Poosha naamaka Aaditya is the greatest nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings.

➤ **ANANTHA** (23/33)

(Antaryaami of **TVASHTRU** naamaka DwadasaAditya)

Who is ANANTHA? What does the divine term Anantha indicate?

Sri Vishnu Sahasra Nama Sthothram (sloka # 70, 95 and 100) as well as the Phala Sruthi eulogizes Lord Vishnu as Anantha;



Kamadevah kamapalah kami kantah krutagamah
Anirdeshya-vapur vishnur viro #ananto dhananjayah

Ananto huta-bhug bhokta sukhado naikajo-grajah
Anirvinnah sadamarshi lokadhishtana-madbhutih

Ananta-rupo ananta-shri jitamanyur bhayapahah
Chaturashro gabhiratma vidisho vyadisho dishah

Anantha is not only a name but also one of the most important attributes (ANANTATA) of ANANTHA KALYANA GUNA PARIPOORNA Lord Vishnu; the one who has countless number of auspicious/meritorious qualities/attributes which even Goddess Lakshmi Devi cannot count.

Anantha means the one...

- who is all pervasive,
- who is eternal,
- who is beyond all boundaries and
- for whom there is no limit either by space, time or location;

He is the one who has;

- infinite number of forms and
- who dwells in the entire Universe.
- who is invincible and omnipresent.
- His glory is infinite.
- He is highly meritorious among the meritorious.
- No one can describe or define Him precisely.

He is also popularly called as PadmaNabHa the one who has a Lotus like navel or the one who has Lotus in the navel. AnantHa PadManabHa is none other than Lord Vishnu the Supreme God;

Namostvananthaya Sahasramuurthaye!
SahasraPaadaakshi Sirorubaahave!
Sahasranaamne Purushaya Saswathe!
SahasraKoti Yugadhaarine Namah!!
(Brahma Uvaacha...)

Salutations to the Infinite (Anantha)

- one who has manifested as innumerable number of forms,
- who has innumerable feet, eyes, heads, arms,
- one who has innumerable number of names,
- who is an eternal person, and
- who holds thousands of crores of Yugas which are uncountable.

ಅನಂತಾಯ ನಮಸ್ತುಭ್ಯಂ ಸಹಸ್ರಶಿರಸೇ ನಮಃ

ನಮೋಸ್ತು ಪದ್ಮನಾಭಾಯ ನಾಗಾನಾಂ ಪತಯೇ ನಮಃ

AnanthaAya namasTubhyam saHasraSirase Namah
Namostu PadmaNaABhaaya NaaGanaAm.Pathaye Namah;

Anantha is also the name of Sesha Devaru (AadiSesha);

the thousand headed Serpent God the seat on which Anantha
Padmanabha (Lord Vishnu) rests in his abode Sri Vaikunta.

ANANTHA is vibhooti roopa of Lord Sri Krishna who says in
Bhagawadgita (Vibhoothi Yoga) that He is the Anantha among the
Naga Sect.

The name Anantha popularly figures in Sri Vishnu-Naamathraya
Japa viz. Achyutaya Namaha, Ananthaaya Namaha and
Govindaaya Namaha;

In the context of Adhika Maasa #ANANTHA is antharyaami of
TVASHTRU naamaka Aaditya one of the DwadasaAdityas' in the
group of # 33 Presiding Deities of Adhika Maasa.

TVASHTA is one of the Vedic names of the Supreme God Vishnu.
We find a reference to the word Tvashta in Sri Vishnu
Sahasranaama Stothram (sloka # 6).

Tvashta means the one who is an expert in chiseling activities,
who gives shape, form, size to the objects, who has creative
power (Tvashtu);

In Supreme sense Lord Vishnu is the TvAsHta of the Universe,
VISVAKARMA the great Cosmic Builder/Supreme Architect of the
Universe, the one who has created different entities in the

Universe and also the one who destroys everything at the time of deluge. He has both creative and destructive powers.

He is "viśvakarmā manustVaṣṭhā sthaviṣṭhaH.sthavirō dhruvaḥ"
(Sri Vishnu Sahasranama Stothram sloka # 6)

Generally in Puranas we come across the services of Deva-Shilpi Visvakarma being invoked; but, actually it is Tvashhta naamaka VisvaKarma Paramaatma who does the things standing as Antaryaami of DevaShilpi Visvakarma.

Ananthananthadevesha Anantha Phaladayaka!
Anantharoopi Viswathman Ananthaya Namō Namaha!!

ANANTHA (Lord Vishnu) is AteEndriyaH - the one who is beyond description (#Anirdeshya) beyond our perception and reach of our senses;

He is **Adhokshajah**; the one who is beyond description, undefinable, inexplicable, immeasurable;

It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

the one who is free from all imperfections and possessor of auspicious, best and unlimited attributes; Anantha Kalyaana GunaParipoorna;

Such great God **Anantha** - the Hari Sarvottama should always be contemplated especially during Antakaala (at the time of/in anticipation of death) says Sri MadhvaAcharya in Dwadasa Stotra;

BrahmaAdi Devatas' always praise the unique, great, exemplary, extraordinary auspicious qualities of Lord SriHari which has no end, yet, can never reach the position of having completely described or understood even one of these qualities.

ಸಂತತಂ ಚಿಂತಯೇಽನಂತಂ ಅಂತಕಾಲೇ ವಿಶೇಷತಃ

ನೈವೋದಾಪುಃ ಗುಣಂತೋಽಂತಂ ಯದ್ಗುಣಾನಾಂ ಅಜಾದಯಃ ||

saMtataM chiMtayE~naMtaM aMtakAIE vishEShataH
naivOdApuH gRuNaMtO&MtaM yadguNAnAM ajAdayaH ||

सन्ततं चिन्तयेऽनन्तं अन्तकाले विशेषतः

नैवोदापुः गुणन्तोऽन्तं यद्गुणानां अजादयः ॥

Sri Venkatesha Stothram (BramHanda Purana) eulogizes Lord Venkateswara as

Achyutha-anantha-Govindo VishnurVenkatanaayakah"

➤ **SESHASAAYE** (24/33)

[Antaryaami of **SAVITHRU** naamaka DwadasaAditya]

aSEshaSayanam SEshaSayanam SEshaSaAyinaAm
SEshaAdriISaMaSEsham SriInivAsam BhajE~nisam

➡ **aSEshaSayanam...**

Sayanam means sleeping/resting. Asesha means without remainder/entirely.

vaAsanaad vaAsudevasya vaAsitaM te jagatrayam |
sarvabHuuta nivaAso asi vaAsudeva namostu te ||

> aSEshaSayanam means...

All pervading Supreme God VISHNU the VASUDEVA the one who rests in all beings/all creatures and there is no entity where He doesn't exist/rests.



→ SEshaSayanam...

SESHA refers to thousand headed Serpent God AadiSesha (Anantha) on whom Lord Vishnu reclines (Sayanam) - He is SeshaSayana; He is also known by other names BhujagaSayana; PannagaSayana; NaagaParyankaSayana; AnanthaSayana;

There is also another interpretation for SESHASAYANA; sEsha means remainder. At the time of great deluge when everything gets dissolved, the one and the only one entity that remains (Sesha)/exists is Lord Vishnu who is Achyuta who reclines on Banyan leaf when He is known as VATAPATRASAYEE/ VATAPATRASAYANA;

→ SEshaSaAyinaAm...

Sesha in this context refers to Lord Aadisesha the primordial Serpent God (Ananthaaya Namasthubhyam SahasraSirase Namaha) and SaAyee refers to the Couch (Sayana) and the Primordial Supreme God Vishnu is SESHASAYEE the one who reclines on the serpent bed AadiSEsha.

→ SEshaAdriISaMaSEsham...

Eesha mean Lord; sEshaAdri refers to SesHachala Hills which is a manifestation of Lord AaDiSesha; sEshaAdrEEsha refers to Lord SrEenivaasa who is Lord of AaDiSesha who is sEshaAdri on the top of which the Lord is eternally stationed.

→ SrinivAsam BhajE~nisam...

I always pray to such Supreme God Srinivaasa (sEshaSaAyee) who is the Lord and consort of Goddess Lakshmi who always rests in His Hrudaya;

Above sloka is from AadityaPuranaAntargata Sri Venkatachala Mahatmya, where DevaSarma eulogizes Lord SriniVasa with the above sloka;

VenkataAdri parvata also known as SeshaAchala named after Lord AadiSesha, its range is so large that sacred Theerthas viz.

- Venkatadri (Tirumala) is on its hood (phanamani);
- Sri Kalahasti is in its Shirobhaaga (head);
- Ahobilam is in its middle (vaksha pradesha); and
- Srisailam is in its Puchha bhaaga (tail)

[Bramhaanda PuranaAntargata Sri Venkatachala Mahatmya]

In the context of Adhika maasa, SESHASAAYE is Antharyaami of SAVITHRU naamaka Aaditya one of the DwadasaAdityas' in the group of # 33 Presiding Deities of Adhika Maasa.

"Dhyeyassada Savithrumandala madhyavarthi
Narayana Sarasijasana Sannivishtah
Keyuuravaan Makarakundalavaan Kireeti
Hari Hiranmaya Vapuhdhruta Sankha Chakrah"

Meaning...

He (Lord Vishnu), as the Primordial person giving darshan from the center of Surya (Savithru) Mandala (Sun's Globe),
seated on a lotus, with golden bracelets,
wearing a crown, shark shaped earrings (Makara Kundala);
golden in complexion, holding Shankha and Chakra in his hands.



ಧೈಯಃ ಸದಾ ಸವಿತೃಮಂಡಲ ಮಧ್ಯವರ್ತಿ ನಾರಾಯಣಃ

Sun God (Surya) is also expressed as Savitha (Savithre Namah) that we come across in Gayathri Manthra.

Savitha one of the several thousand names of Lord Vishnu also means the most sacred among all the elements of sanctity. He is Savithrunaamaka Naaraayana who is antharyaami of Sun God (Surya);

"Ravirvirochanah Suryah Savitaa RaviLochana"

(Sri Vishnu Sahasranama Stothram (sloka # 94) describes Lord Vishnu as...)

the One who is the Sun Himself,

the One who glitters always and makes the Sun shine (He is light that illumines Sun),

the one who creates the worlds, and

the one who has Sun for his eyes; **Chaksho! Suryo Ajayatha** (Purusha Sooktha).

"**aAdityaanaamaham viShnujyotirshaam rvianshumaan...**" In Bhagawadgita (Vibhooti Yoga sloka # 10.21) Lord Sri Krishna says,

He is Vishnu among the Dwaadasa Aadityas and the radiant Sun (RAVI) among the luminaries;

➤ **SANKARSHANA (25/33)**

[Antaryaami of **BHAGA** naamaka DwadasaAditya]

"**SaNkarsHanoAchyUtah** - 🙏🙏🙏 Sankarshana is second in the line of four plenary expansions/dimensions of the primordial supreme God NaAraayana (Vaasudeva-Sankarshana-Pradyumna-Aniruddha);

Sa~n + Karshana;

Sa~n means plenty, good, together, complete, perfectly, efficiently effectively, competently etc and

Karshana means drawing back, pulling off, withdraw, demolish, eliminate, reduce etc.

Sankarshana literally means...

the one who has the power to destroy or annihilate,

the one who has the power to grasp/seize,

the one who has grahaka/akarshaka shakti.

Sankarshana has power to attract (aakarshana) as well as to repel.



In supreme spiritual sense Sankarshana is the destructive power of Lord Vishnu who alone has the strength, competency and capability to completely destroy the world at the time of deluge in a systematic manner using his power 'Sankarshana' and pull back all entities into Himself.

Sri Vishnu Sahasranaama Stothram (sloka # 59) eulogizes Lord Vishnu as "**SankarshanoAchyutah**" the one who grasps all the movable and immovable objects towards Him at the time of great deluge destroying them while He himself remaining composed and untainted as He is AchYuta.

At the time of great deluge (Pralaya), Sankarshana roopi Paramatma (Lord Vishnu) stands as Antaryaami in Rudra Devaru and performs the task of destruction.

In the context of Adhika maasa, SANKARSHANA is Antharyaami of BHAGA naamaka Aaditya one of the DwadasaAdityas' in the group of # 33 Presiding Deities of Adhika Maasa.

BHAGA - what does it indicate? There are several meanings and interpretations for the term BHAGA; but, in Supreme sense it refers to **BHAGAVANTA** who is **BHAGAVAN**. Sri Vishnu Sahasranaama Stothram (sloka # 60) describes Lord Vishnu as "**bHagavaAn bhagahaAnandee**"

BHAGAVAN ...

- the one who is glorious, worthy of worship, holy, divine, venerable...
- the one who possesses in opulence a blend of six great attributes viz. jnaana, bala, aishvarya, viirya, shakti, and tejas;
- the one who possesses in full, divine and auspicious qualities like...

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

Bhagahaa...

the one who destroys; at the time of great deluge Sankarshana roopi paramaatma destroys everything; Bhaga naamaka Paramatma (Lord Vishnu) is the destroyer of asuras, negative wealth accumulated from arishadvargas; is the destroyer of our sorrows/sufferings, accumulated sins, is the destroyer of cycle of birth/death;

Aanandee... AaNando nanDano naNdah

the one who is always joyous (Puurnaanananda swaroopa)

and the one who gives delight (Aananda) to this universe.

the one who is the origin of happiness,

the ultimate abode of delight and who is perennially blissful.

the one who is the remover of all unhappiness;

who else; other than Hari Sarvottama - Lord Vishnu;

Nandana/Nandee means delighter, the one who gives happiness;

Lord Vishnu who is Bhagavantha is Nandah the one who is accomplished with all perfections.

pankajAksha nEnu yenna manku buddhyannu biDisi
kinkaranna mADikoLLO sankarushaNA ||

ಪಂಕಜಾಕ್ಷ ನೀನೆ ಎನ್ನ | ಮಂಕುಬುದ್ಧಿಯನ್ನು ಬಿಡಿಸಿ |

ಕಿಂಕರನ್ನ ಮಾಡಿಕೊಳ್ಳೋ ಸಂಕರ್ಷಣ ||

O sankarshaNa, who has eyes resembling a lotus, make me your servant by correcting my crooked mind (Kanakadasaru)

➤ **PRADYUMNA (26/33)**

[Antaryaami of **DHAATA** naamaka DwadasaAditya]

PrAdYumno~mitAviKramah...

PRADYUMNA - What does it indicate?

In a supreme spiritual sense Pradyumna is the 3rd dimensional expansion of Lord Sri Hari's fourfold manifestation (Chaturvyuha) Vaasudeva-Sankarshana-Pradyumna-Aniruddha.

Pra means conspicuous; prominent; great; noticeable; and

Dyumna means glory, strength, affluence. Pradyumna means the Supreme God, the one with great auspicious and infinite attributes glowing like Gold.

Sri Vishnu Sahasranaama Stothram (sloka # 68) eulogizes the Lord as "**Pradyumno-amitavikramah**" the one who is having immense and unrivaled powers. Pradyumna is the creative power of the supreme God Sri ManNaaraayana.

Pouranically we come across the character of Pradyumna in Sri MadBhagavatham as son of Lord Sri Krishna and His prime consort Rukmini Devi.

buddhi shOnyanAgi yenna paddha kArya kuhakamanava
tiddi hrudaya shuddhi mADo pradyumnanE ||

ಬುದ್ಧಿ ಶೂನ್ಯನಾಗಿ ಎನ್ನ | ಬದ್ಧಕಾಯ ಕುಹಕ ಮನವ ||

ತಿದ್ದಿ ಹೃದಯ ಶುದ್ಧ ಮಾಡೋ ಪ್ರದ್ಯುಮ್ನನೇ ||

O pradyumna, Cleanse my heart by removing the bad thoughts that come from the bad deeds which I have done without proper knowledge.



In the context of Adhika maasa, PRADYUMNA is Antharyaami of DHATAA naamaka Aaditya one of the DwadasaAdityas' in the group of # 33 Presiding Deities of Adhika Maasa.

- **Dhaata** - Vidhaata – DhaaturUttama (Sri Vishnu Sahasrnama Stothram – sloka # 5)

Dhatu element of the term Dhatha is one of the major attributes of Lord Vishnu who is the great supporter (Dhatu) of the universe, the vital force and sustaining power of all beings;

He is the divine law maker and law giver. He is the great ruler; ordainer; (Vidhaata). He is the dispenser of fruits of action.

Lord Vishnu is the subtlest (Dhatu) without which no existence is ever possible;

He is the substratum for the world,
the one who is the support to the universe,
the one who is the ultimate support DhaaturUttama;
the one who is far superior to Brahma;

➤ **DAITYAARI (27/33)**

[Antaryaami of **PARJANYA** naamaka DwadasaAditya]

In the context of AdhikaMasa DAITYAARI naamaka ParamaAtma is antharyaami of PARJANYA naamaka DwadasaAditya.

Daitya + Ari; Daitya means those who are born to Diti wife of Sage Kasyapa (Kasyapa Prajapathi). They are called Daityas (Demons/Raakshasas). Ari means enemy and their enemy (Daanava Shatru) is Lord Sri Hari.

In Dwadasa Stothra we find Aachaarya Sri Madhwa eulogizing the Supreme God Vishnu as...

"Sookara roopaka Daanava Shathro....."

"Raaghava Raaghava Raakshasa Shathro...."

In all incarnations of Lord Vishnu main objective would be Dushta Sikshana; Sishta Rakshana and to uplift the Dharma.

This attribute of Lord Vishnu we find more prominently in Sri Raama-avathara and Sri Krishna-avathara. Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana and ended with Kurukshethra war.

➡ **JaAtaH KaMsaVadHaArtHaAya BhoobHaArottaRanaAya cHa** 🙏

Kaama (lust, craze, desire), Krodha (anger, hatred), Lobha (greed, miserliness, narrow minded), Moha (delusory emotional attachment), Mada or Ahankara (pride, stubborn mindedness), Matsarya (envy, jealousy, show or vanity, and pride) are called Daitya lakshana (demonic characters).

These demonic characters are called Arishadvargas (negative passions) who are the six internal enemies of mankind. They are responsible for all kinds of difficult experiences in our lives. These negative characters prevent mankind from realizing the ultimate reality.



The remedy being total surrender to the Supreme God Vishnu who is PARJANYA who is DAITYAARI, the one Who helps us to overcome the weakness and protect us not only from external enemies (Daityas) but also from internal enemies (Arishad-Vargas);

parJanyaH paavanō~nilaH...

Parjanya means Cloud that releases rain/rainfall. Rain/Rainfall is required for sustenance of living beings, for production of food grains, for vegetation etc...

In spiritual terms Parjanya is referred to the rain personified God. In Bhagawad Gita - Karma Yoga (3.14) Lord Sri Krishna says....

annād bhavanti bhūtāni parjanyaḍ anna-sambhavaḥ
yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ
(BG 3.14)

From food are born the creatures;

from rain does food become possible.

By sacrificial act do the rains come to be and the
sacrifice comes about from action;

Clouds (Parjanya) are the generating force for the rains which, in turn are born out of sacrifice (Yagyna).

When sacrificial oblations are offered in fire in the prescribed manner, it reaches the Sun; from the Sun the rains are produced, food from the rains and thereafter the creatures”, thus, speak the scriptures;

For giving birth to vegetation etc. the clouds are known as PARJANYA; The actions come to be due to sacrifices and all

actions flow from and towards Keshava (Lord Vishnu) who is established in Sacrifices.

"Yagyabhrud yagyakrud yagyii yagyabhrug yagyasadhanah
Yagyanantakrud yagyaguhyam annam annaada eva cha"

Lord Vishnu is the protector and supporter of all Yagnas;

He is the one who is the creator of the sacrifice and the custom of Yagna;

He is the very purpose and objective of every Yagna;

He is the protector the one who enjoys and consumes everything offered in the Yagna;

He is contributory factor and the one to whom Yagna is the approach;

the one who is the fruit of the Yagna;

He is the secret and undercurrent of all Yagna;

PARJANYA in one of the several thousand names/attributes of Lord Vishnu; He is PARJANYA (Cloud) who releases us from the bondage of cycle of birth and death, the one who releases/showers HIS blessings on us like a Cloud burst extinguishing our Tapatraya, suffering.

PAAVANAHA - Lord Vishnu is PaAvana - the holy, pure, purifier, Savitha, sacred....

Vishnu Nirmalya is PaAvana - Brahma collected Vishnu Nirmalya in His Kamandalu - Rudra (Shiva) is having Vishnu Nirmalya (Vishnu Paadodbhavi - Ganga) on HIS head; Holy Ganga is Vishnu Nirmalya;

VISHNU Naama smarana is PaAvana - Kesava, Narayana, Madhava, Govinda are Taapatraya Nivaaraka, RaAma-naama is Taaraka manthra, KrishNa is Kaivalya daayaka,

ANILAH - Lord Vishnu is the vital life force and the source of life for everyone; without Him even the air cannot live > **PraAnaad-VaAyur-AjaAyata**;

He is **PRAANAH** - the life giver and the vital air that gives/sustains life. He is the PraAna (life) to everyone including Devathas. He is the one who is there in all beings controlling their breath through Vaayu (Mukhya Praana). He is Antaryaami of MukhyaPraana the Vaayu (Praana Tattva) - He is ANILAH;

➤ **VISWATHOMUKHA** (28/33)
[Antaryaami of **VARUNA** naamaka DwadasaAditya]

VISWATHOMUKHA - what does it indicate?

Literally Viswathomukha (Viswa+Mukha) means the one who has multi dimensional appearance facing all sides, whose face is turned everywhere.

Who can have such a ubiquitous gaze other than the all pervading Supreme God Vishnu?

He is omnipresent and dwells in the entire universe facing all directions. It is the universal form/cosmic form of Lord Vishnu the Cosmic Purusha who is PURUSHOTTAMA.

It is multi dimensional manifestation that contains everything that is in the Universe. We find a reference to this attribute (Viswathomukha) of Lord Vishnu in Bhagavad Gita - Viswa Roopa Darshana Yoga (sloka # 10-11) where Arjuna witnesses this gigantic form of the Supreme God VisVathoMukha.

aneka-vaktra-nayanam anekādbhuta-darśhanam
aneka-divyābharaṇam divyānekodyatāyudham;

divya-mālyāmbara-dharam divya-gandhānulepanam
sarvāśhcharya-mayam devam anantam #viśhvatomukham;

LORD VISHNU = VISVATHOMUKHA - it is boundless, Anantha;

aNantaM viśHvato-muKhaM...

He is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location.



He is the one who has;

- infinite number of forms and
- who dwells in the entire Universe.
- who is invincible and omnipresent.
- His glory is infinite.
- He is highly meritorious among the meritorious.
- No one can describe or define Him precisely.
- He is Anirdesya;

Namostvananthaya Sahasramuurthaye!

SahasraPaadaakshi Sirorubaahave!

Sahasranaamne Purushaya Saswathe!

SahasraKoti Yugadhaarine Namah !! (Brahma Uvaacha)

Salutations to the Infinite (Anantha)

one who has manifested as innumerable number of forms,
who has innumerable feet, eyes, heads, arms,
one who has innumerable number of names,
who is an eternal person, and
who holds thousands of crores of Yugas which are uncountable.

Ananthananthadevesha Anantha Phaladayaka!

Anantharoopi Viswathman Ananthaya Namoh Namaha!!

In the context of Adhika maasa VISWATHOMUKHA is Antharyaami of VARUNA naamaka Dwaadasa-Aaditya one of the # 33 Presiding Deities of Adhika maasam.

VARUNA is a,

- Vedic God,
- JalaAbhimaani Devata;
- DikkhPalaka presiding deity of Paschima-Disa (West);

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- placed in 13th nakshatra as per Tattvavaada Taaratamya;

If rising Sun is called as MithraAditya; Evening Sun is called VarunaAditya.

VaRunaAditya rules the lunar month Aashaada Maasa when Sun will be transiting in Mithuna Rashi;

Ganga Devi (Goddess Ganga) is dharmapatni of Varuna Deva; Kuru King Shantanu (father of BheeshmaAcharya) was an incarnation of Varuna.

In supreme sense, if Varuna is Jalabhimani devata, Lord Vishnu (Naaraayana) is the Governing Lord;

In Sri Vishnu Sahasranama Stothram (sloka # 59), Lord Vishnu is eulogized as > "varuṇo vāruṇo vṛkṣaḥ puṣkarākṣo mahāmanāḥ"

In Bhagawad Gita (Vibhooti Yoga) Lord Sri Krishna says that He is "vAruNo yAdaSam aHam" - VARUNA among the Jaladevatas';

➤ **JANAARDHANA** (29/33)

[Antharyami of **MITHRA** naamaka DwadasaAditya)

JanaArdhana is one of the popular names of Lord Vishnu.

In Bhagawadgita (Canto # 1 sloka # 44; Canto # 3 sloka # 1) we find Lord Sri Krishna addressed as JanaArdhana.

It is one of the Chaturvimshati Kesavaadi Roopas of Lord Vishnu. We chant the divine name JanaArdhana in Chaturvimshati Kesava Naamaas.

> Jana+Aardhana = JanaArdhana;

Jana in general means the people; it also means Janana (birth);

AardHana means destroying. JanaArdhana is the one who destroys JanMa (birth) and bestows Janmaraahitya (without birth). JanaArdhana is the one who protects people/devotees from evil.

This attribute of Lord Vishnu we find in Sri Vishnu Sahasranaama Stothram wherein He is eulogized as JanaArdhana (sloka # 14) and in Phala Sruthi where Arjuna addresses Lord Sri Krishna as...

padmapatra vishaalaaksha padmanaabha surottama |
bhaktaanaam anuraktaanaaM traataa bhava janaardana ||

In the context of Pithru Yagna;

JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami / Presiding Deity / Governing Lord; the Supreme God of SraAddHa the one who exists in his moola roopas 'Pradyumna-Sankarshana-Vaasudeva as Antaryaami of Vasu-Rudra-Aadityas in Pitrus; and as Aniruddha in Kartr.

As antharyaami of Vishvedevathas, Lord Janardhana protects in 3555 ruupaas the Kartr; Bhoktr; invited Brahmins etc. from various obstacles during SraAddHa Karma;

Daasavarennya Sri JaganNathaDaasaru in his famous script Harikathamruthasaara has elaborately explained through an exclusive chapter Pithrugana Sandhi as to how anusandhana has to be made during Pithru Sraaddha/Pithru Yagna.

gyAna bhakti koTTu ninna dhyAnadalli yiTTu sadA
hiina buddhi biDisu munna shrii jAnArdHana ||

ಜ್ಞಾನ ಭಕ್ತಿ ಕೊಟ್ಟು ನಿನ್ನ | ಧ್ಯಾನದಲ್ಲಿ ಇಟ್ಟು ಸದಾ ||

ಹೀನ ಬುದ್ಧಿ ಬಿಡಿಸೊ ಮುನ್ನ ಶ್ರೀ ಜನಾರ್ದನ ||

O' Lord Janardhana! I pray that You grant me right knowledge (Yathartha JnyaAna) & devotion to You. With no more delay, remove my lowly thoughts & make me to meditate upon You always. (Kanaka Dasaru)



In the context of AdhikaMasa JANARDHANA is antaryaami of **MITHRA**-Aditya one of the DwadadasaAdityas' in the group of #33 Presiding Deities of AdhikaMasa.

Rising Sun (USHA) is MithraAditya who is called as friendly (MITHRA); Generally MITHRA (MithraAditya) and VARUNA (VarunaAditya) are counted together as the Rising Sun and Setting Sun indicating Day & Night. It is ParamaAtma who governs the Day & Night (Mithra & Varuna) as Antharyaami.

Both Mithra & Varuna are visible Gods (Pratyaksha Devata) and that is the time (Sunrise/Sunset) we generally perform Sandhya and offer Arghya to Antaryaami Savithru naamaka Naaraayana.

MITHRAaditya rules the lunar month Jyeshtha maasa when Sun will be transiting in Vrushabha Raasi.

Sarva Vedeshu yat punyam sarva teertheshu yat phalam;
tatphalam samavaapnoti stutvaa Devam JanaArdanam;

All the virtues obtained by reading Vedas and visiting Holy places and Rivers can be got through eulogizing/prayer of JanaArdhana – the ultimate God -The Supreme God - Hari Sarvottama;

➤ **DharaAvaAsa (30/33)**

[Antharyaami of **SHAKRA** naamaka DwadadasaAditya)

DharaaAvaAsa – what does it mean?

sAtyamEdhaA dHaraAdharaH (Sri Vishnu Sahasranama Stothram – sloka # 80)

DharaAdhAraH > Dhara + DharaH; Dhara + Aadhaara;

DharaAvaAsa > Dhara + Vaasa; Dhara + AaVaasa

Dhara means Earth (Boomi-Prithvi);

Vaasa means dwelling/staying;

Aavaasa means shelter;

AadhaAra means support;

All beings in this creation are dependent on the support of Dhara (BhU).

If Dhara is the support for all beings on this Earth then,

who is the support for or where does Dhara stays? Or where does Dhara takes shelter?



In supreme spiritual sense DharaAvaAsa/DharaAdhaAraH is Lord Vishnu who is Aavaasa (shelter)/AadhaAra for Dharani (Dhara) where Dhara stays (Vaasa).

He is DharanidharaH the one who holds the Earth.

Dhara (Bhoodevi) is the consort of Lord Vishnu.

Lord Vishnu (VaraAha) the one who is the bearer of the Earth;

ಮತ್ಸ್ಯಾ ಕೃತಿಧರ ಜಯ ದೇವೇಶ ವೇದವಿಬೋಧಕ ಕೂರ್ಮಸ್ವರೂಪ

ಮಂದರಗಿರಿಧರ ಸೂಕರರೂಪಭೂಮಿವಿಧಾರಕ ಜಯ ದೇವೇಶ

Therefore, if Dhara is the support for those living (Vaasa) on Earth; Lord Vishnu who holds the Earth (Dhara) is the primary support for Dhara (Bhu) and as such Lord Vishnu becomes the support for all creatures not only on this earth rather the entire Universe.

There is one more meaning of Dhara ie.Highest point or summit; Vaikunta the abode (Vaasa) of Lord Vishnu the most coveted place lies at the peak of the Universe where Dharaavaasa (Lord Vishnu) the Supreme God resides.

sAtyAmEdhA...

Satya means True; Medha means intelligence/talent/wisdom - SatyaMedha means Trueintelligence/talent/wisdom. Lord Vishnu is SATYAMEDHA...

His concepts and creations are truth/real.

His avatharas (incarnations) are truth/real.

He is an embodiment of truth and

Sathya is his costume.

He is Sathya-dharma-parayana,

He is the custodian of truth, virtue and justice.

He always protects his true devotees.

He is a personification of Dharma and His avatharas are always for protecting Sathya and dharma. He is the ultimate reality for his devotees. Verily He is a true God, not an illusion.

In the context of Adhika Maasa, DharaAvaAsa is Antharyaami of SHAKRA-naamaka DwaadasaAditya one of the # 33 Presiding Deities of Adhika maasa.

Shakra is another name for Swargaadhipati Indra the one who is mighty and powerful (*Śakro devānām indrah*) who is also called as **Vasava**. In Bhagawad Gita Lord Sri Krishna says He is Indra among the celestial Gods - *devānām asmi vāsavaḥ* (Vibhooti Yoga)

➤ **DaAmodaAra** (31/33)

[Antharyaami of **URUKRAMA** naamaka DwadasaAditya]

➡ dAmoDaRo hAriH 🙏🙏🙏

DaAmodara is one of the prominent names that we generally come across being referred to Lord Sri Krishna.

Reference to the word DaAmodara we find in sloka # 40 of Sri Vishnu Sahasranaama Stothram.

DaAmodara is a combination of two words DaAma + Udara.

DaAma means rope and Udara means belly.

DaAmodara means the one who was tied with a rope to his belly.

A reference to this we find in Sri Mad Bhaagavatham 10th canto in the story of Lord Sri Krishna during his playful childhood days with his foster mother Yasoda. In this episode we find Lord Sri Krishna (Daamodara) liberating Nalakubera and Manigreeva; the two sons of Kubera from the curse of sage Narada.



DaAma also means an abode and Udara means abdomen.

In supreme spiritual sense, DaAmodara means; the one whose abdomen is the abode for the entire universe or the one in whose belly rests the entire universe.

DaAmodara is the Supreme God Hari Sarvottama the one who can liberate the souls from the cycle (rope) of births and deaths.

Damodara naamaka Paramaatma is Maasa Niyaamaka for Karthiika Maasa. Sridhara, Hrishikesha, Padmanabha, Damodara are the presiding forms of the Lord for the four months respectively.

kAma krOdha biDisi ninna nAma jihveyoLage nuDiso
shrii mahAnubhAvanAda dAmOdarA ||

ಕಾಮಕ್ರೋಧ ಬಿಡಿಸಿ ನಿನ್ನ | ನಾಮ ಜಿಹ್ವೆಯೊಳಗೆ ನುಡಿಸು ||

ಶ್ರೀಮಹಾನುಭಾವನಾದ ದಾಮೋದರ ||

O great dAmodara, free me from desire and anger. Make me to always recite your name.

In the context of Adhika Maasa, DAMODARA is Antharyaami of URUKRAMA naamaka DwaadasaAditya one of the # 33 Presiding Deities of Adhika Maasa.

➡ **URUKRAMA** - the one who makes long/wide strides; In VaAmana Avathara Lord Vishnu as ThriVikrama was URUKRAMA the one who made long/wide strides and measured the entire universe conveying His Omini presence.

➤ **AGHAARDHANA (32/33)**
[Antharyaami of **PRAJAPATHI**]

AgHa + AardHana;

Agha means means sin, evil, malefic, annoyance, suffering, grief etc.and Aardhana means the one who destroys, annihilates, wipe out etc. the one who burns our sins (Ven + Kata);

Who is AghaArdhana? Who else can be other than Lord Vishnu the Supreme God who is AnaGha is AgHaArdhana the one who destroys the sins. He is VENKATESWARA; Ve~n(m) means sins; Kata means to burn down;

Eesha/Eeshwara means the Master; Lord; Supreme; Ruler;

Venkateshwara the Supreme God whose abode is/and who is the Lord of VenkataAdri (Venkataachala) Hills the one that burns down the sins; that has power to destroy the sins. He is Paapanaashanah;

As Venkateswara, Lord Sriinivaasa (Vishnu) is AghaArdhana the one who burns (Ven + Kata) our sins.

A reference to this attribute (Ve~n+kata) of the Lord with anecdote we find in Sri Brahmanda Puranaanathargatha Sri Venkatachala Mahatmya. Venkateshwara is the Supreme God who is a treasure of divine knowledge (moksha jnaana) the one who bestows moksha (salvation).

శ్రీవేంకటేశం లక్ష్మీశం అనిష్టఘ్న మభీష్టదమ్
చతుర్ముఖేరతనయం శ్రీనివాసం భజేఽనిశం ||-3-7

श्रीवेंकटेशम् लक्ष्मीशम् अनिष्टघ्नमभीष्टदम्
चतुर्मुखेरतनयं श्रीनिवासं भजेऽनिशम् ||-3-7

*SrIvEmkaTESam lakshmiSam anishTaGnamaBishTadam
caturmukEratanayam SrInivAsam BajE@2niSam—3-7*

O Lord of vEmkaTAcalam and the Goddess lakshmi! You destroy the devotee's vices like desires, anger, jealousy, greed, lust, egoism, doubts about true knowledge and perverted knowledge. You bless the devotee with divine knowledge, true devotion, austerity and other great virtues. You also bless the devotee with all the worldly as well as divinely happiness. You have two great sons like *brahma* and *vAyudEva*. O such a supreme Lord



In the context of Adhika Maasa PRAJAPATHI is one of the presiding Deities of AdHkaMasa whose Antharyaami is AGHAARDHANA naamaka ParamaAtma;

Generally the term Prajapathi is referred to Lord Brahma the Lord of Creation (Srushtikartha).

Praja + Pathi; Praja means people and Pathi means the Lord;
Prajapathi means Lord of the people.

Lord Vishnu is the supreme Brahma who has created
ChaturMukha BraHma the creator. That's why Lord Vishnu is also
referred to as PrajaApathih.

Lord Vishnu is the primordial Prajapathi (Srushtikartha) the one
who has created Lord Brahma, the Universe and its elements.

Pra + Ja + Pathi;

Pra means great, eminent;

Ja means birth;

Pathi means the Lord/Ruler.

As PadmanaAbha, Lord VaAsudeva (Vishnu) is the Supreme
Prajapathi who has given birth to Srushtikartha Brahma and who
is the Ruler/Adhyaksha of the Universe.

Prajapathi is one of the several thousand names of Lord Vishnu
that we come across in Sri Vishnu Sahasranaama Stothram;

nārāyaṇāt prajāpatayaḥ prajāyante (Narayana Upanishad)...

From Lord NAraYana emanate the PraJapatis the Divine
Progenitors; Prajapathi means the one who procreates.

In Sri MadBhagavatham we find a list of Prajapathi's and their
descendants.

jyEshHtaH sResHhtaH pRaJaApatiH!

Jyeshta means elderly, most ancient, the oldest, senior most,
supreme, eldest of all beings, the first and the foremost;

who else can be Jyesta in the universe? none other than Lord Vishnu.

He is JyEsHta the best (SreshtaH) among the best;

➤ **SRIPATHI (33/33)**

[Antharyaami of **VASHATKAARA**]

SriVaTsaVaKshA – SriVaAsA – SriPathiH...



The one who bears an auspicious mole (emblem) on his Chest (SrivaTsavaksHa); This auspicious mole is none other than Goddess Lakshmi.

The one who is the abode for Goddess Lakshmi (SrivaAsa) who (Lakshmi) eternally lives with Her Lord (SriPathi). He is Lakshmi-NaAraayana. They always live together, they are inseparable.

Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.

He is sRiDhaRa...

Sri means Goddess Sri Maha Lakshmi and Dhara means bearing. SriDhara means the One who always bears on His chest Goddess Sri Maha Lakshmi.

He is SriinivaAsa (Sri+NivaAsa)

Sri means Goddess Lakshmi Devi; Nivaasa means the (abode) residence.

SrinivaAsa means the one (Goddess Lakshmi) who always dwells (nithya-anapaayani) in the (Hrudaya) chest of Lord Vishnu inseparably poised; the one who (Lord Vishnu) is the abode for Goddess Lakshmi Devi. He (SrinivaAsa) is the Lord and consort of Goddess Lakshmi who always rests in His Hrudaya;

He is Lakshmi-NaAraAyana the SriyaH PatiH the one who is the Lord of Prosperity (Lakshmi Devi);

In the context of Adhika Maasa SRIPATHI is Antharyaami of VASHATKAARA one of the # 33 presiding Deities of Adhika Maasa.

> visVaM-visHhnuR-**vasHhaTkaAro...**

Vashatkaara denote the hymn (VasHat) in Vedic manthras that we come across during ritualistic activities invoking/propitiating the Yajna Purusha Lord Vishnu.

VashatkaraH means the one who possess in full, divine and auspicious qualities like...

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non attachment);

Lord Vishnu the Vashatkaara is free from all imperfections and possessor of auspicious, best and unlimited attributes like....

jnaana, bala, aishvarya, viirya, shakti, and tejas etc. all good qualities of excellence;

naAraAyaNaAya paripUurNaguNaArNavaAya
vishvodayasthityonniyatipradaAya |
j~nAanapradaAya vibudhAasurasaukhyaduHkha
satkAaraNaAya vitataAya namo namaste ||

(Mahabharata Tatparya Nirnaya)

My repeated and pious Salutations to the Supreme God SriManNaaraayana the one....

- who is like an ocean of infinite auspicious attributes,
- who is the cause of origin, sustenance; destruction and
- supreme guidance of the universe,
- who is the giver of all knowledge,
- who is all pervading,

- who is the abiding cause of salvation (highest happiness) to the Gods/Noble and
- who is the tormentor (damnation/sorrow) to the Asuras/wicked.

He is "SarValaksHanaLaksHanyaH" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna;

Annexure...

➤ **Purushottama Stothra** (Bramha PuranaAntargata)

जय जय लोकपाल भक्तरक्षक जय जय प्रणतवत्सल जय जय भूतचरण जय जयादिदेव
बहुकारण जय जय वासुदेव जय जयासुरसंहरण जय जय दिव्यमीन जय जय त्रिदशवर
जय जय जलधिशयन | ६५.४९/१ |

जय जय योगिवर जय जय सूर्यनेत्र जय जय देवराज जय जय कैटभारे जय जय वेदवर
जय जय कूर्मरूप जय जय यज्ञवर जय जय कमलनाभ जय जय शैलचर | ६५.४९/२ |

जय जय योगशायिन् जय जय वेगधर जय जय विश्वमूर्ते जय जय चक्रधर जय जय
भूतनाथ जय जय धरणीधर जय जय शेषशायिन् जय जय पीतवासो जय जय
सोमकान्त | ६५.४९/३ |

जय जय योगवास जय जय दहनवक्त्र जय जय धर्मवास जय जय गुणनिधान जय जय
श्रीनिवास जय जय गरुडगमन जय जय सुखनिवास जय जय धर्मकेतो जय जय
महीनिवास | ६५.४९/४ |

जय जय गहनचरित्र जय जय योगिगम्य जय जय मखनिवास जय जय वेदवेद्य जय
शान्तिकर जय जय योगिचिन्त्य जय जय पुष्टिकर जय जय ज्ञानमूर्ते जय जय
कमलाकर | ६५.४९/५ |

जय जय भाववेद्य जय जय मुक्तिकर जय जय विमलदेह जय जय सत्त्वनिलय जय
जय गुणसमृद्ध जय जय यज्ञकर जय जय गुणविहीन जय जय मोक्षकर जय जय
भूशरण्य | ६५.४९/६ |

जय जय कान्तियुत जय जय लोकशरण जय जय लक्ष्मीयुत जय जय पङ्कजाक्ष जय
जय सृष्टिकर जय जय योगयुत जय जयातसीकुसुमश्यामदेह जय जय समुद्राविष्टदेह
जय जय लक्ष्मीपङ्कजषट्चरण | ६५.४९/७ |

जय जय भक्तवश जय जय लोककान्त जय जय परमशान्त जय जय परमसार जय
जय चक्रधर जय जय भोगियुत जय जय नीलाम्बर जय जय शान्तिकर जय जय
मोक्षकर जय जय कलुषहर | ६५.४९/८ |

जय कृष्ण जगन्नाथ जय संकर्षणानुज /
जय पद्मपलाशाक्ष जय वाञ्छाफलप्रद // ६५.५० //
जय मालावृत्तोरस्क जय चक्रगदाधर /
जय पद्मालयाकान्त जय विष्णो नमो ऽस्तु ते // ६५.५१ //

jaya jaya lokapAla bhaktarakShaka jaya jaya praNatavatsala jaya
jaya bhUtacharaNa jaya jayAdideva bahukAraNa jaya jaya
vAsudeva jaya jayAsurasaMharaNa jaya jaya divyamIna jaya jaya
tridashavara jaya jaya jaladhishayana | 65.49/1 |

jaya jaya yogivara jaya jaya sUryanetra jaya jaya devarAja jaya
jaya kaiTabhAre jaya jaya vedavara jaya jaya kUrmarUpa jaya
jaya yaj~navara jaya jaya kamalanAbha jaya jaya shailachara |
65.49/2 |

jaya jaya yogashAyi~n jaya jaya vegadhara jaya jaya
vishvamUrte jaya jaya chakradhara jaya jaya bhUtanAtha jaya
jaya dharaNI dhara jaya jaya sheShashAyi~n jaya jaya pItavAso
jaya jaya somakAnta | 65.49/3 |

jaya jaya yogavAsa jaya jaya dahanavaktra jaya jaya
dharmavAsa jaya jaya guNanidhAna jaya jaya shrInivAsa jaya
jaya garuDagamana jaya jaya sukhanivAsa jaya jaya dharmaketo
jaya jaya mahInivAsa | 65.49/4 |

jaya jaya gahanacharitra jaya jaya yogigamya jaya jaya
makhanivAsa jaya jaya vedavedya jaya shAntikara jaya jaya
yogichintya jaya jaya puShTikara jaya jaya j~nAnamUrte jaya
jaya kamalAkara | 65.49/5 |

jaya jaya bhAvavedya jaya jaya muktikara jaya jaya vimaladeha
jaya jaya sattvanilaya jaya jaya guNasamRRiddha jaya jaya
yaj~nakara jaya jaya guNavihIna jaya jaya mokShakara jaya
jaya bhUsharaNya | 65.49/6 |

jaya jaya kAntiyuta jaya jaya lokasharaNa jaya jaya lakShmIyuta
jaya jaya pa~NkajAkSha jaya jaya sRRiShTikara jaya jaya
yogayuta jaya jayAtasIkusumashyAmadeha jaya jaya
samudrAviShTadeha jaya jaya lakShmIpa~NkajaShaTcharaNa |
65.49/7 |

jaya jaya bhaktavasha jaya jaya lokakAnta jaya jaya
paramashAnta jaya jaya paramasAra jaya jaya chakradhara jaya
jaya bhogiyuta jaya jaya nIlAmbara jaya jaya shAntikara jaya
jaya mokShakara jaya jaya kaluShahara | 65.49/8 |

jaya kRRiShNa jagannAtha jaya saMkarShaNAnuja /

jaya padmapalAshAkSha jaya vA~nChAphalaprada // 65.50 //

jaya mAlAvRRitoraska jaya chakragadAdhara /

jaya padmAlayAkAnta jaya viShNo namo .astu te // 65.51 //

➤ పురుషోత్తమ స్తోత్రం (బ్రహ్మపురాణాంతర్గత)

జయ జయ లోకపాల భక్తరక్షక జయ జయ ప్రణతవత్సల జయ జయ భూతచరణ జయ
జయాదిదేవ బహుకారణ జయ జయ వాసుదేవ జయ జయాసురసంహారణ జయ జయ
దివ్యమీన జయ జయ త్రిదశవర జయ జయ జలధిశయన (1)

జయ జయ యోగివర జయ జయ సూర్యనేత్ర జయ జయ దేవరాజ జయ జయ కైటభారే జయ
జయ వేదవర జయ జయ కూర్మరూప జయ జయ యాజ్ఞవర జయ జయ కమలనాభ జయ
జయ శైలచర (2)

జయ జయ యోగశాయిస్ జయ జయ వేగధర జయ జయ విశ్వమూర్తే జయ జయ భూతనాథ
జయ జయ ధరణీధర జయ జయ శేషశాయిస్ జయ జయ పీతవాసో జయ జయ సోమకాంత
(3)

జయ జయ యోగవాస జయ జయ దహనవక్త్ర జయ జయ ధర్మవాస జయ జయ గుణనిధాన
జయ జయ శ్రీనివాస జయ జయ గరుడగమన జయ జయ సుఖనివాస జయ జయ ధర్మకేతో
జయ జయ మహీనివాస (4)

జయ జయ గహనచరిత్ర జయ జయ యోగిగమ్య జయ జయ మఖనివాస జయ జయ
వేదవేద్యా జయ శాంతికర జయ జయ యోగిచింత్య జయ జయ పుష్టికర జయ జయ
జ్ఞానమూర్తే జయ జయ కమలాకర (5)

జయ జయ భావవేద్య జయ జయ ముక్తికర జయ జయ విమలదేహ జయ జయ సత్త్వనిలయ
జయ జయ గుణసంమృద్ధ జయ జయ యజ్ఞకర జయ జయ గుణవిహీన జయ జయ మోక్షకర
జయ జయ భూశరణ్య (6)

జయ జయ కాంతియుత జయ జయ లోకశరణ జయ జయ లక్ష్మీయుత జయ జయ పంకజాక్ష
జయ జయ సృష్టికర జయ జయ యోగయుత జయ జాయతసీకుసుమాశ్యామదేహ జయ
జయ సముద్రవిష్టదేహ జయ జయ లక్ష్మీపంకజషట్పరణ (7)

జయ జయ భక్తవశ జయ జయ లోకకాంత జయ జయ పరమశాంత జయ జయ పరమసార
జయ జయ చక్రధర జయ జయ భోగియుత జయ జయ నీలాంబర జయ జయ శాంతికర జయ
జయ మోక్షకర జయ జయ కలుషహర (8)

జయ కృష్ణ జగన్నాథ జయ సంకర్షణానుజ జయ పద్మఫలాశాక్ష జయ వాంఛాఫలప్రద (9)

జయ మాలావృతోరస్క జయ చక్రగదాధర జయ పద్మాలయాకాంత జయ విష్ణో నమోస్తుతే (10)



ಶ್ರೀಪುರುಷೋತ್ತಮಸ್ತೋತ್ರಮ್ - ೧

ಜಯ ಜಯ ಲೋಕಪಾಲ ಭಕ್ತರಕ್ಷಕ ಜಯ ಜಯ ಪ್ರಣತವತ್ಸಲ ಜಯ ಜಯ
ಭೂತಚರಣ ಜಯ ಜಯಾದಿದೇವ ಬಹುಕಾರಣ ಜಯ ಜಯ ವಾಸುದೇವ ಜಯ
ಜಯಾಸುರಸಂಹರಣ ಜಯ ಜಯ ದಿವ್ಯಮೀನ ಜಯ ಜಯ ತ್ರಿದಶವರ ಜಯ
ಜಯ ಜಲಧಿಶಯನ ಜಯ ಜಯ ಯೋಗಿವರ ಜಯ ಜಯ ಸೂರ್ಯನೇತ್ರ ಜಯ
ಜಯ ದೇವರಾಜ ಜಯ ಜಯ ಕೃತಿಭಾರೇ ಜಯ ಜಯ ವೇದವರ ಜಯ ಜಯ
ಕೂರ್ಮರೂಪ ಜಯ ಜಯ ಯಜ್ಞವರ ಜಯ ಜಯ ಕಮಲನಾಭ ಜಯ ಜಯ
ಶೈಲಚರ ಜಯ ಜಯ ಯೋಗಶಾಯಿನ್ ಜಯ ಜಯ ವೇಗಧರ ಜಯ ಜಯ
ವಿಶ್ವಮೂರ್ತೇ ಜಯ ಜಯ ಚಕ್ರಧರ ಜಯ ಜಯ ಭೂತನಾಥ ಜಯ ಜಯ
ಧರಣೀಧರ ಜಯ ಜಯ ಶೇಷಶಾಯಿನ್ ಜಯ ಜಯ ಪಿತೃವಾಸೋ ಜಯ ಜಯ
ಸೋಮಕಾಂತ ಜಯ ಜಯ ಯೋಗವಾಸ ಜಯ ಜಯ ದಹನವಕ್ತ್ರ ಜಯ ಜಯ
ಧರ್ಮವಾಸ ಜಯ ಜಯ ಗುಣನಿಧಾನ ಜಯ ಜಯ ಶ್ರೀನಿವಾಸ ಜಯ ಜಯ
ಗರುಡಗಮನ ಜಯ ಜಯ ಸುಖನಿವಾಸ ಜಯ ಜಯ ಧರ್ಮಕೇತೋ ಜಯ
ಜಯ ಮಹೀನಿವಾಸ ಜಯ ಜಯ ವೇದವೇದ್ಯ ಜಯ ಜಯ ಶಾಂತಿಕರ ಜಯ
ಜಯ ಯೋಗಚಿಂತ್ಯ ಜಯ ಜಯ ಪುಷ್ಪಿಕರ ಜಯ ಜಯ ಜ್ಞಾನಮೂರ್ತೇ ಜಯ
ಜಯ ಕಮಲಾಕರ ಜಯ ಜಯ ಭಾವವೇದ್ಯ ಜಯ ಜಯ ಮುಕ್ತಿಕರ ಜಯ ಜಯ
ವಿಮಲದೇಹ ಜಯ ಜಯ ಸತ್ತ್ವನಿಲಯ ಜಯ ಜಯ ಗುಣಸಮುದ್ರ ಜಯ ಜಯ
ಯಜ್ಞಕರ ಜಯ ಜಯ ಗುಣವಿಹೀನ ಜಯ ಜಯ ಮೋಕ್ಷಕರ ಜಯ ಜಯ
ಭೂತರಣ್ಯ ಜಯ ಜಯ ಕಾಂತಿಯುತ ಜಯ ಜಯ ಲೋಕಶರಣ ಜಯ ಜಯ
ಲಕ್ಷ್ಮೀಯುತ ಜಯ ಜಯ ಪಂಕಜಾಕ್ಷ ಜಯ ಜಯ ಸೃಷ್ಟಿಕರ ಜಯ ಜಯ
ಯೋಗಯುತ ಜಯ ಜಯಾತಸೀಕುಸುಮಶ್ಯಾಮದೇಹ ಜಯ ಜಯ
ಸಮುದ್ರವಿಷ್ಣದೇಹ ಜಯ ಜಯ ಲಕ್ಷ್ಮೀಪಂಕಜಷಟ್ಪರಣ ಜಯ ಜಯ ಭಕ್ತವಶ
ಜಯ ಜಯ ಲೋಕಕಾಂತ ಜಯ ಜಯ ಪರಮಶಾಂತ ಜಯ ಜಯ ಪರಮಸಾರ
ಜಯ ಜಯ ಚಕ್ರಧರ ಜಯ ಜಯ ಭೋಗಿಯುತ ಜಯ ಜಯ ನೀಲಾಂಬರ ಜಯ
ಜಯ ಶಾಂತಿಕರ ಜಯ ಜಯ ಮೋಕ್ಷಕರ ಜಯ ಜಯ ಕಲುಷಹರ ||

ಜಯ ಕೃಷ್ಣ ಜಗನ್ನಾಥ ಜಯ ಸಂಕರ್ಷಣಾನುಜ |

ಜಯ ಪದ್ಮಪಲಾಶಾಕ್ಷ ಜಯ ವಾಂಭಾಫಲಪ್ರದ ||

ಜಯ ಮಾಲಾವೃತೋರಸ್ಥ ಜಯ ಚಕ್ರಗದಾಧರ |

ಜಯ ಪದ್ಮಾಲಯಾಕಾಂತ ಜಯ ವಿಷ್ಣೋ ನಮೋಽಸ್ತು ತೇ ||

|| ಇತಿ ಶ್ರೀಬ್ರಹ್ಮಮಹಾಪುರಾಣೇ ಸ್ವಯಂಭೂಯಪಿಸಂವಾದೇ ಶ್ರೀಪುರುಷೋತ್ತಮಸ್ತೋತ್ರಮ್ ||



Understanding Vishnu (Hari) Sarvottamatva is of paramount importance and it is the first and the most important tenet which Sri Madhvacharya has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

In whatever name one may call, Vishnu is the ultimate Dharma and ultimate Tattva; worshiping/praying Him with proper anusandhana along with chintana/manana of his attributes/qualities is perhaps the quintessence of Adhika maasa Antaryaami Bhagawadrupa chintana.

traya trinśat vAsu rudra aadityAdi tattvAbhimani devataantargata
shrI bhAratI ramana mukhyapraNAntargata - adhika mAsa
niyAmaka – SriPadminiPurushOttamaH
Priyathaam Preetho Varado Bhavathu
Sri KrishnaArpanamasthu
'nAham kartA hariH kartA'

- Bhargavasarma (nirikhi krishna bhagavan) @
www.bhargavasarma.blogspot.com
<https://www.facebook.com/bhagavanknl/>

Hari SARvottama – Vaayu Jeevotama
Sri GuruRaajo Vijayate

